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THE
INTEREST
OF
ENGLAND

HOW IT CONSISTS IN
Vnity of the Protestant
RELIGION.

With Expedients moderate and effectuall to
establisth it by the extirpation
of the papacy.

By a Member of the House of Commons.

*Modi Entis sunt quinque,
Unum, verum, bonum, aliquid, Res. Magi.
Enchir. Metap. Cap. 2.*

LONDON,

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To the Reader.

Zeale to the service of my King and Country throngs these apprehensions to the publicke, rough, and unpolisht, that they may be Timous.

The novelty of the matter, and my knowne dulnesse, would have prejudg'd a bare motion, and buried it in the wombe : therefore rather then a subject so considerable should perish, was ballanc'd, I have expos'd my sence (yet Diogeticè, not dogmaticè, by way of inquisition not Doctrinè) to bee at leasure pondered, and by it, my selfe censur'd.

Troth tis, ability I pretend to none but this, to know, that I have little ; A sufficiency perhaps not unseasonable : However innocent and faire endeavours are not discountenanc't, but by ignorance, or humour, which as they traduce giddily, I despise ; to such whose steddy judgements, first apprehend, then deliberate, lastly judge, I submit my wayle, and from them I expect either

A 2

ripening

To the Reader.

*ripening of what is here, like my selfe, greene;
or but a gentle reprehension thus; tis his error, and
thats to bee a Man;*

*I had not thus apologiz'd, but to usher in a
modest opportunity to expresse, that in this wanton
age when the Presse riots, this as lawfull issue
is acknowledged by,*

William Constantine.

E societ. Medii Templi,
8. Augusti 1642..



THE

Interest of England, &c.



That *misterious* order the society of *Iesuits* diligence not onely their *Priestly* office, but upon emergents the embroylment of a *State*, To eff. & which, they are trained up in exact principles, as of *Sophistry* to amuse a disputant, so of *Politicks* to subvert Interests.

The designe of the society of *Iesuits*.

Their *supreme* designe is to reduce the whole *Christian* *Laiety* under one *King* and that of *Spaine*, the *Spirituality* under one *Pope*, as they are both under one *God*: the *Spaniard* cherishes this project with speciall countenance to that society, to preserve which in constant growth, hee charges himselfe to erect and supply severall * *Colledges*, beyond the Seas, to entertaine the *English*, and hee stages instruments where there is the cheifest concourse, to insinuate and decoy thither our ripest wits: which instruments qualified with the quintessence of sleight, have so wrought upon the penury of some, upon the giddinesse of others, upon the ungroundednesse of the rest, upon all with flattery and faire promises, that they stoope multitudes to their *Lure*.

* *St. Omers, Valledol, Leig Doray, Brussels, &c.*

Now this bounty of their great *Patron*, these fugitives are obliged to gratify with the *Ruine* or at least *distraction* of their owne country; which (being assayed to be industrious, and dismist thither) they labour, and negotiate stoutly, by

Divide & im- those and *undermining* practices, whereof it is their *principal*,
pet. Mach. to suggest *Jelousies* and foment *misapprehensions* betweene
King and people. In which act, their *subtily* it is, not to bee
visible, nay they contrive those resolutions which seeme most
opposite to be their *Engines*; for they are posselt that they
 shonne not, nay that they *merit*, though they *dissemble*, *slander*,
faune apparitions, *miracles*, &c. any thing to promote the
 cause; But *Delus circuitu non tollitur*.

11 Rep. 74.

By these divisions *Spaine* (though it cost deepe,) *acquires*
 an admirable purchase, for while *England* struggles in *selfe-*
plundring, its power is *disunited*, and so disabled to apprehend
 the *advantage* of the necessities, and uncompactednes
 of the *Spanish Forces*, whereby it is diverted from some
 exploits of *bravery* to relieve *confederates*, reinstate *alliances*,
 partake the *Indies*, &c.

The Rebellion
 in Ireland how,
 &c. why fo-
 mented by the
 Jesuits.

Even now when *this Kingdome* more risely began to *rowse*
 and *chase* its owne *interest*, and was almost initated in con-
 dition to propose *overtures* for the honour of the *King* and
Nation, its providence and vigour is diverted by a rebellion
 in *Ireland*, blowne up (doubtlesse) by an influence from the
 afore said *principle* of the *Jesuites*, flattering the *unsteddy* people
 to their owne *confusion*, by fond promises of *supply* and *coun-*
tenance; Not that they hop't to *inforce* conditions by that
 more cumbersome then powerfull war, but that *England* toy-
 ling to reduce its owne *Rebells* may *exhaust* it selfe, and not
 presse at this *precious* instant upon the interests of *Spaine*,
 that so sensing us off this busy yeare, hee may provide more
 firmly in the next to obviate our atcheivements.

The *Spaniard* further to secure this *principle*, imprints and
 publishes to all *Romanists* a reputation of his *Fast zeale* to the
Papacy; whereby he has acquir'd that *boundlesse* title of *King*,
Catholick; and in pursuance imployd that cruell spy the *Inqui-*
sition, by which as hee has invincibly intayld the *slavery* of
ignorance upon his owne *subiects*, so he, *worries* out all exercise
 of the *reformation* in his dominions, which other *Romish*
 states are induced to connive at, some to *tolerate*; nay in
 most treaties he negotiats (as a *seeming-prime* article) the in-
 demnity of *Romanists*, as their indulgent *Patron*; under which

* Καθολικος,
 Universalis item
 perpetuus. Philo-
 de Vita M. lib. 3

vizard

Wizard hee insinuates into the affections of some blind zelots (such as sadome not to the depth of interest) in all states, whose fond devotion hurries them upon all occasions, to second His as they would Gods cause.

Section. I.

Now (doubtlesse) there is no state wisdom that can more engrandize the royal Maiesty of this Kingdom then to mate-
 and countertermine the aforesaid principles of Spaine; Let Eng-
 land purchase to it selfe a serious, fixt and constant reputati-
 on of zeale to the reformed Church, such as Spaine has to the
 Papacy, and as it shall conduce to Gods glory in the purity of
 his worship, so shall it erect a puissance selfe-dependant in
 this Crowne, not inferior to that of France or Spaine: For
 this Kingdome being then unanimous in designe will be most
 powerfull of all protestants, and being admirably opportune
 for scituation, shall be courted and apply'd to with confidence
 by all parties of the Reformation as there grand protector, by
 whose trusty correspondency and Unity of religious interest,
 it shall attaine some glorious influence and power in all states of
 Christendome.

The true inter-
 est of Eng-
 land, is zeale
 to the Refor-
 mation.

That blest Union of the two Crownes, with that of Ireland,
 has enthron'd his royall Maiesty in dominions, glorious, inde-
 pendent, close-joynted, As free and resolute, as they are populous
 and rich; and opportunes him (in the trust and strength of his
 owne subjects) to become as the envy so the terror of his
 forraine adversaries; yet if in one bosome we foster two profes-
 sions, that brave puissance will spend in selfe-wasting; wee
 shall Militare cum Erasimide, exploit nothing, but our owne
 distractions; for what enterprize soever we undertake it thwarts
 the interest of one Religion, which so thwarted will retard,
 and stumble the expedition with as much slight, and zeale as
 the other presses onward; or be it by both Religions condisc-
 ended to, (hardly possible unlesse against the infidells) dif-
 ference of opinion among the undertakers will dayly admidi-
 ler occasion of debate, which begets offence, that reluctancy
 of

--Dirisus orbe
 Britannos virg.

Eras. Adagidm
 Penelopes solus
 sexere, to doe and
 undae.

of spirit, and thence *foreflowing*, if not *differtion* of the whole deligne.

Section 3.

1.
Some meanes
propoled to e-
stablish the Re-
formation,
more perfect.

TO prevent such *mischiefe* is to pursue our *maxime*; and to that end tis first requisite, that his Majesty be pleased to transact his *close-counsell*s, and *great affaires*, with the *advise* of such persons whose relations are *truly only* English; such whose *tendernesse* in conscience to the *purity* of *Christs Gospell*, is most *conspicuous* and *precise*; for these as they are most *averse* to a reconciliation with the *Church of Rome*, so will they most *diligence* confusion to the designs of *Iesuits*; who (if it be *fecible*) will *ferret* into our *State-counsell*s, (as to them most *dangerous*, and *suspected*) To effect which they are accommodated, as with that *mighy Patron* before rehearsed, so with a *frolicke purse*; against the assaults of which, there can be no engagement of *such security* as conscience in Religion, *Ex Diametro*, oppugnant.

Section 4.

2.
Colledges to
entertaine con-
verts.

NExt let some *Colledge* in either *University* bee indowed to intertaine such *Priests* as shall *convert*, over which by *discreet* providence, let such *Divines* be elected *Governors*, as are most *zealous*, *conscientious*, and *profound*; For the *raw Priest* being huddled into *orders* is at the instant manacled by three *vowes*, of *poverty*, *chastity*, and *obedience*, and this is the *buttresse* which supports the *Papacy*; for by these the *silly priest* is obliged to blind observance of *what ever* his *superior* shall injoyne, and likewise driven to *abandon* all other *dependance*, but the *Pope the publik father*; From whose service he may not be *diverted* by *ingagement* to *wife*, or *child*; He must fortake *alliances*, desert *promotions*, solely he must *hackny* to support the *reputation* of his *loose superiors*; Being thus deprived of all other *relations*, if upon the illumination of *Gods Spirit*, he shall *stagger* in opinion, and begins to *favour* the *true sence* of his imposed *drudgery*; as hee shall bee pursued with all violence

violence *ad ravim usque* by his awfull Hierarkist (for that *fly-chain* without which the *Papacy* cannot subsist, is now link't in this Kingdome) so is there none of the reformed party to whom with confidence hee dares apply, for reliefe or Counsell; It being so sharply penall by our *Lawes* to have commerce with *Priests*; whereby every man endeavours rather to betray then comfort and compose his distracted fancy: Now were there a *Colledge* as aforesaid, where (*un-indangered*) there *hesitations* might be settled, their *soules* consoled, their *bodies* cherish'd, and protected, many like the *stray sheepe* might have opportunity, to underceive themselves, and encouragement to retire to the *true fold*, and prove rare instruments as to *unmaske* their owne *seducements* so to preserve others from the like *sorceries*; urge I need not, how mightily the *repute* of such (and I doubt not *such*) conversions would conduce to the advantage of the *Reformation*, and the disabusing many a darke soule, precious in the sight of God. *Summa ratio est quæ pro religione facit.*

Then tis requisite to fore-lay the number of Recusants, to win such as are posselt (if possible) to conformity, however to crop the increase; To worke upon the conscience is indeed spirituall, and totally to unsoule the error, requires an Expedient also that is spirituall, and so proportionable to the worke, that is an exact Church-discipline, a fence sutable to the Vine; A Discipline as apt, well accommodated, and as naturall to cherish knowledge, the drift of the Gospel, as the Romish discipline is to conceale and smother it: A Discipline adequate, sisting, and close-rivited, to restrain libertinisme in life as well as in opinion, awfull to casuall each-hower extravagancies in sin or schisme, as well as such as are censurable and multenary; *ἐπισκοπῶντες*, overseeing, not coaste but libenter, not *lucris gratia* but *prompto animo*, not for gaine but conscience, not Lording it over *κλήρῳ* cleris, all Christians, Gods heritage, but as examples to the Flock, whereof they are *Episcopi* overseers. That there be not two separate Jurisdictions in one Kingdome Regall and Papall, which ever clash and bandy, but that all may be equally, in the same sort subservient to the Crowne; such as may beget confidence in forraine parties, as of our utter abolition

3 An apt Church-discipline necessary to produce a Unity.

1 Pet. 5. 2.

Revel. 1. 7. 2.

A&S 20. 17. & 18.

of the *Papacy*, and its dependants, to of our fast adherence to the reformation.

The *Result* of this I expect with all *patience* and *humility*, from the sage debate of *such learned persons* as shall be by *authority* thereto assigned, to whose *wisdomes* and *moderation* I commend it *Mercurio dextro* with all good speed.

Suffice it that the *subject* of this discourse is the *inquiry* what furtherance to this *Unity* may be attained by *Laws civil*, executed in the ordinary *Courts of Justice*.

And tis true; should we trace the *Spaniard* in his vigorous *Inquisition*, wee may not be aspers'd with *cruelty* without reflection upon his *owne practice*; but for that the *inhumanity* of one justifies not the *same* in others, and for that the *tender conscience* is rather to be mildly thawed, then inforc'd or violenc'd; for that, obedience that is *uncordiall*, favours not as a *pleasing sacrifice*; Lastly for that their *error* seemes neither

* *Iniquum non est promendum charity* we may presume; Therefore it seemes reasonable to reject such *barbarismes*, and to labour unity, by *coarles* more *civill*, *ingenuous*, and *gospellary*, and in proces of time no lesse effectuall.

That which to this effect, I shall with all *humility* propose, is the rough modell of a *statute*, abridg'd, and reasond as it follows.

First, it seemes not unworthy a *debate* whether it were not *requisite* to be enacted.

1. Clause.

To repeale all former statutes so farre as they concerne *Recusants* for *Recusancie*. **T**hat so much of all and every the *Statutes* now in force against *Recusants*, and all the *penalties*, *forfeitures*, *disabilities*, &c. imposed by them for the same, may be repealed.

The Statutes in force intricate & many. **I**n severall ages according to the emergency of things and times, some are supposed, as now not so *seasonable* so to interfere with

with the rest, which difficulty so scruples the unstudied *Majestrate*, that he growes tender in the execution of any, as willing rather to transgresse in non-seizance, then injustice; Therefore to explaine the ambiguities, to satisfie the scrupulous, and to quicken such as are most materiall to an execution, it will be necessary to compendiate the now most usefull Clauses of all those Statutes into one. * *Misera est servitus ubi jus est vagum.*

2. The nature of the Lawes in force seeme rather to intend the easing them of their renew, then us of their religion; for paying † 2 parts of their annuall profits or twenty pound per mensem, the practice of their service is in a manner continued; Or indeed, it seemes to expose them to a necessity of absolute compliance to the loose pleasure of such informers to whom their forfeitures shall be assign'd, for if they shall submit they attaine by Court-slight (notwithstanding his Majestyes best providence, to the contrary) a dispensation, or slender composition, if they expostulate, they shall then be with rigour harass'd by the Lawes; Either they must serve scane contribute to such what ever overtures the projectors shall propose, or they shall be legally liable to their spoyle and rapine; so that should such as have the Princes Eare at Court incline to policy more then to religion (which tis possible some future age may evidence) it might seeme State wisdom rather to increase by dispensation, then suppress by execution the number of Recusants.

Farther it has beene the wisdoms of all States either totally and impartially to eradicate such parties as they suppose dangerous, or to allot them such conditions as they may tolerably undergoe; * The Priverrates rebel'd, and being almost re-subdued to the vassalage of Rome. they address'd by their Embassadors for termes of peace; The Senate sternly aske them, what new peace they could expect, that had so insolently infring'd the old; 'Twas answered stoutly, we must now take such peace as you please to give; If it be moderate, you shall finde it faithfull; If too heavy it will be continued only till an opportunity to avoyd it; The bravery and strong sence of this expression induc'd that wise Senate to assigne them their owne demands; I instance this to insinuate, that if we admit recusants a sub-

2 Ed. 6. 20.
1 Eli. 1. 2.
23 Eli. 1.
27 Eli. 2.
29 Eli. 6.
35 Eli. 1. 2.
1 Ja. 4.
3 Ja. 4. 5.
7 Ja. 7.
3 Ch. 2.
* 6. Rep. 43.
† 29. Eli. 6.
5 Ja. 4.
The true state
and condition
of Recusants
under the
Lawes in
force:

* Livy. lib. 5.

a Tarent. in
Pborsu.

b Virg. 2 E-
neid. lib. 5.

c Cicero in Ca-
tel. Orat. prima.

d Luc. 15. 4.

Tacit.

Not disadvantageous to the King to repeale the statutes.

e Rex ad tutelam legis corporum et bonorum est creatus. Fortesq. de legib. Angl. cap. 13. Stanf. Pl. Ca. 99 Bract. lib. 2.

f Concesso aliquo id concessu videtur sine quo concessum consistere non potest. Inst. Inst. lib. 1. fo. 21. 11. Rep. 324

sistence, we urdge them not with such *sufferances*, as irritate a d imbitter, perhaps *make desperate*; for *Cum ad restem res redit*, when persons are expos'd to a continuance of vexation, subjected to be plunderd by such *inferiours* who deligne their owne profit not their *conversions*, without peradventure they will *maria omnia celo* — *miscere*, assay all diligences to worke themselves into a more tollerable condition; they will comply with all such *malignant parties* as shall foment *distracti- ons*, and contrive an alteration of the *establist royall government*; such as are *perditi homines*, men of lost fortunes, or others that are *exorbitant* in their *profission* and feare to be *reduc'd*, such who *Honores quos quietâ Republicâ desperent perturbata se consequi posse arbitrantur*. These and the like, like *Crobylijugum* will unite in confusion their *common interest*: Though their heads like *d Sampsons Foxes* looke severall ways, yet they are *hampered in the Tayles* with firebrands and agree in this like hot *incendiaries* to set the whole Kingdome in *combustion*, that so either they may continue their *swolne great- nesse*, shuffle into *better fortunes*, inforce a *moderation* in religion, or elce out of *malice* in *revenge* contume the whole *body* with *themselves*: *Quid valuit homicida, &c.* How little pris'd the *murderer*, to *inflame* the whole *World*, since hee saw *his owne ruin* inevitably destin'd.

As to that diminution which by *repeale of these Statutes* will incurdge to the *Kings revenew*, tis sencible that as those receipts are *inconsiderable*, so were those forfeitures never to that end design'd; or werethey; doubtlesse the King will con- descend to desert such *perquisites*, as are evidenc'd prejudicial to the *publike*; Nor can his *Crowne* be impayr'd thereby, since as it is the *duty*, so is it the *safety* of the people *legally* to replenish his *Exchequer*, for if that be empty, how can his *Majesty* with a bare *counsell* *protect*, or provide against *emergencies* wherewith he is *intrusted*; A *trust* to *protect*, &c. implies *accommodations* to performe the *trust*; and indeed without supplies must the *luster* of his Court grow *dimme*, which dishonour reflects not so much upon *his person* as the *Nation*, the *Majesty* of which is compendiously and gloriously represented in his *royalties* and *State*; suffice it; let the sub-
ject

ect be endeard, inspirited, and plentiful, and he cannot be so
 hurlish to his owne interests, as not to endeavour by all just
 means the gratification of his Prince, by whose vigilance
 he enjoys solace, by whose magnificence he acquires honour,
 or as jealousy of oppression moulds people lumpish, desperate,
 and stubborn, so indulgency engenders courage, generosity, and
 love.

3. Lastly, if Reason of State gives Recusants a subsistence upon
 some (though hard) termes, why then (they performing
 according to these termes) enact wee some other Lawes that
 charge their conscience, * under so severe a penalty, &c. to
 which (if they have Religion such (though erroneous) as they
 professe) they cannot cordially submit; or if through weak-
 nesse they should submit against conscience, those Lawes which
 over-awed them seeme coadjuting instruments of their dam-
 nation, for an outward and not cordiall conformity aggra-
 vates the crime, as hypocrisy is more sinfull then mere ignorance,
 perhaps invincible.

Either therefore admit we them no residence within this
 Kingdome upon any termes of penalty (which seemes hard
 at this time to enforce for that equally with us by the Lawes
 in esse, they are now borne to the freedom of the Nation)
 or give such as are so borne and conscientiously possess, such
 reasonable conditions of subsistence, as their conscience bee
 not violenc'd, nor themselves hurried in dispaire and fury to
 embroyle the Kindome; which tendernes as it may insinuate
 and win into their soules by that Gospellary way of gentle-
 nesse and perswasion, so it will conduce to continue the like
 piety, and pittie to the Protestants beyond the Seas; provided
 that we sufficiently foresee to secure their allegiance to the
 Crowne; (of which see the last Clause) and disable them
 from a further growth; To which effect it seemes reasonable
 that wee enact.

*Rex caput est o-
 filus reipublice
 & a capite bona
 valetudo transit
 ad omnes. 4. Rcp.
 124.*

* The penalty
 for the first re-
 fusall of the
 Oath of allegi-
 ance is a pre-
 munire and
 close imprison-
 ment.
 For the second
 Treason.
 5-Eli. 1.
 3. Jac. 4.
*Aur deprime aur
 ne preme. Tac.*

Vid. F. H. ult.

2 Clause.

To disable all such as are now under the age of ten yeeres, **T**hat all persons now under the age of ten yeeres, who shall not within one yeare after they attaine to the age of one and twenty, repair and frequent the Church, and three times in the same yeere receive the holy Sacrament, and also take the Oath of Supremacy before the Minister and Churchwardens of such Parishes where they shall inhabite openly in the Church, after Evening Prayers in some Lords Day, which taking the Minister and Churchwardens shall register in some Booke to be kept for the same purpose, or shall after such conformity, discontinue the Church, or refuse the said Oath being lawfully tendred, shall be held, reputed and adjudg'd Popish Recusants, and shall be disabled to take by descent or purchase in Fee, or Tayle, &c. to his owne use, or in trust for others, any Lands, Tenements or hereditaments, &c. in England or Wales; But all such Lands which such Recusant shall be so seised of or any other to his use or, &c. shall descend and come to such Recusants next heire, that shall be of the age of one and twenty and conformable as aforesaid; If such next heire shall not enter Bona fide within six moneths, after such non-conformity or refusall, That then his second heire that is of the age of one and twenty and conformable shall enter, and be thereof seised to his own use, in such estate as such recusant had, or enjoyed, &c. If such second heire shall not enter Bona fide, within a second six moneths, then shall it escheat or remaine to the Lord of the fee, or to him in remainder, as if such Recusant were dead; If he shall neglect his entry six moneths then shall his estate be disposed of by the next Parliament to the publick use.

Vi. a. p. 100
for forfeitures
in this sort, in
the Statute of
Mortmaine.
7 Ed. 1.

The like for Leases, Termes, Copyholds or other Interests that hee may become in the same condition as an Alienagee.

Tis evident that some Clause to this sense maturely ripened, being not possible to be evaded or dispensed with will in one and the same way, and effectually unground all popish Families: Tis their store of Lands and thence of tenants, that makes them formidable to the state, of which being deprived, as it will discourage them to settle here, so will it disable such as are settled to ingrosse dependants.

Nor is it penall more then ordinary for that the now Lawes necessitate Recusants to breed their children under licens^a Schoole-masters, for that none elce ought to teach in private or in publick; if their education be beyond the Seas an^b act in force disables them to inherite or take by gift, conveyance, devise, or otherwise, untill they shall conforme; Now if wee shall enliven some quicker Statute for their education, ne seemes as it is not altogether naturall to rend and force a child from the vigilance, and nurture of his proper parents, so will it not probably produce the effect, both by reason that it is obvious to a multitude of Evasions, and for that stomack which will swell in the issue upon the Fathers reputation.

Be it therefore at the Fathers perill, that his child be educated in the Doctrines of our Church, or if his conscience be so scrupulous, as to derive to his issue his owne errors, he has faire leasure during life to dispose of his Estate, and transplant his offspring into a forraine soyle, where the principles of his profession are not so destructive to that policy of government. If notwithstanding this reasonable admonition, dissension shall accrue to his posterity, it may not be traduc'd injurious, since the private of all men must submit to the public reason of State, ^c *Jura publica ex privatis promissionibus decidi non debent.*

This Clause is onely to be avoyded by the defect of an expedient to scrutinize into the true sense of men; For experience daily justifies, that such whom wee suspect to be Recusants and lately so protest, gliely swallow those Oathes of Allegi-

A moderate and effectually expedient to extirpate the Popacy.

^a 23. Eli. 1.
¹ Jac. 4.
^b 3. Jac. 5.

³⁹ H. 6. 39.
Mirror, cap.
3. §.

* 3. Luc. 4.

Non idem sunt
Scriptura &
Cricaus, Eras.
Adag.

ance and supremacy, resort to Church, nay and communicate, whereby either that act of * Discovery becomes fruitlesse, or really they are what they now professe, Converts. Truth is, nor dispensation, nor dread, nor hope, nor malice can mould a conscience though erroneous, that is Religious, to Hypocrisie; but such as are loose or but formerly conscientious will scruple no assay, they have *volaticum iussurandum*, and to provide a Test for the discovery of such, were to make a garment for the moone; Notwithstanding for more ranke conviction of such dissimulation (if it be such) it may be requisite to insert into the Oath of Supremacy, the first Clause of the Protestation; viz. To defend with life, power, and estate, the true Reformed Protestant Religion expressed in the Doctrine of the Church of England against all Popery and Popish innovations, &c. or rather to compose the severall Oathes that concerne religion into one, lesse equivocal, and more searching, as not only to maintaine the Protestant Religion, but to renounce the Romish.

3 Clause.

To raise a present supply of monies.

That all such as have not usually frequented Church the first yeare of this present Parliament, and have not taken in the same yeare the Holy Communion. or shall refuse the Oathes of Allegiance, Supremacy and Protestation, being tendered by the Commissioners, shall forfeit the——part of their last yeeres revenew in Lands or goods, to bee assest upon their estates as they lie in the severall Counties by the Commissioners nominated in the last Act of 400000. After the same sort as is exprest in the same Act, and to be returned accordingly, &c.

This charge will probably be with alacrity disburs't by reason of the ease that Recusants have from the penalty of former Statutes, and the rapine of Projectors; And this way of levying as it will be most speedy, so most certaine, for that those Commissioners upon experience of the former taxes, are well acquainted with those which they doubly charg'd in their severall Counties

sies; Nor can such a supply be *unwelcome* to the present necessities of the Kingdome.

4 Clause.

ALL Recusants not conforming as aforesaid shall for ever till they shall conforme, pay—to all Rates, Taxes, Charges & Payments, incident to their severall Parishes, in proportion with the recidue of their Parishioners, as Church, Poore, Bridges, High-wayes, Composition, Goal-money, &c.

A constant charge to be imposed upon Recusants.

This charge be it double or treble, &c. being asselt by the neighbour-hood, and conducing to their easement, will be impos'd without possibility of evasion, as well on goods, as Lands; and will be effectuell to incline especially the inferiour sort to conformity, who I suppose are Papists, rather of custome, then reason; faith being groundd upon knowledge, which they abandon: Our Lawes in force scarce inflict any penalty on them, or such as is so inconsiderable as never levyed; but being physickt with some frequency by this potion, something proportionable to their severall abilities, twill assay whether the deecaſe be heart-setled, or no deeper then the stomacke: if so, they'l soone vomit it.

5. Clause.

THAT no Recusant shall come where the Kings Majesty, To forfeite the Court.
or any of his Royall issue shall be, unlesse he be commanded by the Kings Majesty so to doe, his heires and successors, or by warrant in writing under the hand of six of his Majesties Privy Counsell; and then and there onely so long to remaine, as may suffice to dispatch such present busines for which he is admitted, upon paine of 100. l. whereof the moiety to the informer, the other moiety to be disposed of by the next Parliament.

3. Jac. 5.

35. Eli. 2. 3. Ia. 5.

11. Rep. 6.

This Clause seemes *in force*; onely doubtfull, whether such *license* inables the *Recusant* to make abode at *Court*, as his *habitation*; worthy to bee explained; Those other Clauses for their departure from the *City*, and *confinement within five miles compasse*, are usually deluded; while we suspect their contrivements, tis prudence to scatter them what wee may, from *conventing*: The assemblies of such being most probably in *Townes* or *Cities*, twere reasonable to authorise the chiefe *Majestrates* of such places to *disperse* them; and none to have residence there, but such as have a licence from them upon assurance of *quiet conversation*, *Abundans cautela non nocet*.

6. Clause.

To be disabled
in publick fun-
ctions, and
Offices.

That no *Recusants* shall give *Vote*, or *proxey* in the *House of Peeres*, nor shall practice the *Common Law*, as a *Councillors Clarke*, *Atturney*, or *Sollicitor* in the same, nor shall practice the *Civill Law*, as *advocate*, *Proctor*, nor *Phisick*, or the *Trade* of an *Appothecary*, nor shall be *Iudge*, *Minister*, *Clarke*, or *Steward* of or in any *Court*, nor keepe any *Court*, nor shall be *Register*, or *Towne clarke* or other *Minister*, or *Officer* in any *Court*, nor shall beare any *Office* or *charge*, as *Captaine*, *Leutenant*, or other *Office* in *Campe*, or *Company* of *Souldiers*, nor shall be *Captaine*, *Master*, *Governour*, or beare any *Office* or *charge* of or in any *Ship*, *Castle*, or *Fortresse* of the *Kings Majesty*, his *heires*, or *successors*, but be utterly disabled for the same; Nor that any *Recusant* or any having a wife being a *Recusant* shall exercise any *Office* or *charge* in the *Common-wealth*, but shall be utterly disabled to exercise the same by himselfe, or his deputy (except such husband shall bring up his children in the true Religion, &c.) nor shall such *Recusants* present to a *Benefice* or *Grant* an *advowson*, or *Collate* or *nominate* to any *Free-schoole*, *Hospitall*, or *Donative* whatsoever; but that the *Chancellor*,

3. Jac. 5.

11. Rep. Chanc.
de Oxfords
case.

and

and Schollers of either the Universities respectively present as formerly; Nor be Executor or Administrator, or Gardian in Chivalry, Socage or Nurture, or to have the wardship or custody of any infant, ideot or lunatick.

This is the Act expresse; onely that of the *Vote of Peeres*. 3. 14. 5.
 And surely such whose Religion biaces them to an interest diverse from the *publike*, are prudentially presumed, not willing to promote *Connells* so destructive to their *Interests*. And the same ground seemes applicable to exclude their proxies: For all that are *Protestants* in forme, are not alike zealous in heart; Now since it is one maxime to manage all *connells* by such as are *precise*st in the reformation, it suits not wisdom to arme such as are but *lukewarme* with more accommodations, which they in all probability shall attaine, if *Recusants* be inabled to dispose their *Proxies*; by which engagement *beneficall Lawes* may bee obstructed though His *Majestie* with His *Commons* shall diligence to enliven them.

Recusants to give no proxies in the House of Peers.

By privilege of *Parliament*, their blood confers as much right to give *Vote*, as bestow *proxies*; and that reason of state which disables them in the one, is of the same strength and not more injurious to disable them in the other; nor can it be more injury to a *Peere*, then it has beene to the *Commons* 5. El. 1.
 who must receive, and pronounce the *Oathes* of *allegiance* and *Supremacy* in testimony of conformity, before they can give *vote* in *Parliament*, or sit as *members*, though never so sufficiently elected: That which discharg'd the *Temporall Lords* of the *Oath* in the Act of 5^o. was impliedly the great power which they then held in the *House of Peeres*, *Explicite*ly because the *Queen* was otherwise sufficiently assured of their *faith* and *loyalty*. Now *faith* wee have often found is not *intayd* upon *succession*. 3. 14. 6.

Nor can prejudice insue unto the *publike* by paucity of *votes* No prejudice
 since His *Majesty* may please to enlarge the number by his *Patents* of persons fitly qualified; yet of old that house was not by their exclusion.
 so strong when onely such were *Peeres* as were cald by writ,

be adjudged a Traytor, and shall suffer, lose and forfeit as in case of High-treason; And every person, which shall wittingly, and willingly receive, relieve, comfort, aide, or maintaine any such Jesuite, Priest, &c. that is not licenc'd as aforesaid, * being at liberty, and out of hold, * Vid. stat. de s. El. I. shall for such Offence be adjudg'd a felon without benefit of Clergy and suffer death, lose and forfeit as in case of one attainted of Felony.

This exception implying admission of some Priests, though it be with qualifications, by such as are more curious, then deliberate, may be scandal'd; For vindication I shall apprehend this opportunity to represent my sence of the Romish Church, and so drive on those reasons that induce the intimation.

A Digression Historically reasoning the degreeding usurpations of the Romish Prelacies.

I Decry that Church as a grand Impostor, butt're't by sophistry in Doctrine, and policy in Discipline, erroneous in the one, and machivillian in the other; The source whereof were those ministeriall * Officers mentioned by the Apostle to be Pastors and Teachers, who by degreeding insolence have appropriated the titles * Clergy as if all Gods people were not his lot, and the Church as if men not in orders were not of it, or that were not a Church which was in * Priscillas house: Recommending ignorance to the uncleane (so they stile it) Luicy as the mother of devotion, thereby ingrossing knowledge as a d monopoly to their owne profession; By which powerfull advantage as they impos'd what sufferance they

* Cor. 12. 28. Eph. 11. 2 Χληρ Ex κληρω frango sorte datus, sorte electus, ut unus sit in orbe terrarum clerus i.e. Ecclesia, quod Deus sibi illum populum veluti portionem quantam reliquis separavit selegisset 1. Pet. 5. 4. Appellatio Cleri aut ex errore aut pravus affectione nata, &c. Calv. Inst. lib. 4. c. 21. 4. Sed. 9. b Εκκλησια evocativus clerus qui versum Christi Religionem proficiuntur, 1 κληρω τοκο 1 Cor. 1. 2. c Rom. 16. 1. & 5. 2 Cor. 11 28. d Monopolium dicitur απδ τι μονο κχ πολυπρα, cum unus solus universum eunt, precium ad suū libi um statuens. 11. Rep. 68.

pleased

c Gen. 49. 14. pleas'd upon the *dull Laity* who like the *Ass of Issachar* coug't to every *burthen*, so they absp't dignities and reve-
nues under the maske of *piety* to support their owne *pride*,
pompe, and *avarice*: For demouration.

f Ma. 18. 17. That charge (which was by *Christ* intulck with a
Cal. Dist. lib. 4. *Die Ecclesie*, to the whole Church (*where persons not*
Tr. Conf. Art. 30 in Orders are a part) and to executed *in* *the* *Chapter* in the
chap. 4. person, if wee referre the (*ye*) in the first Chapter in the
first to the *Corinth.* ver. 4. to the (*Al*) in the first Chapter
ver. 2) became by the lesse diverted diligence of the Ministry
executed, and so in time appropriated to themselves.

g Acts 15. 6. Church-assemblies were usually in 2 Cities, as most popu-
Act. 20. 7. lous and civil, and to this service choyse men were elected
b Titus 1. 5. from the *vulgar* to represent them, and for this use were *El-*
i 1 Pet. 5. 1. ders ordained by *Titus* in every City: for though all the
h 1 Tim. 5. 17. ministry were *Elders*, yet all that were *Elders* were not of the
ministry but *helpes* in government; 1 Cor. 12. 28.

In such assemblies were persons most eminently grave elect-
ed to precede, to state questions, collect the sence, declare
the sentence, &c. So 1 Peter when 'twas lotted for *Matthias*;
l Acts 1. 15. m *James* at *Hierusalem*, and n *Paul* the chiefe *Apostle* of the
m Acts 15. 13. Gentiles. Where such person had the primacy of Order, not
n Gal. 2. 7. dignity or power. o *Be not ye called Rabbi for one is your master*
o Mat. 23. 8. even *Christ*, and all ye are brethren.

Ful. Annot. Tit. In proces of time this president, or *primus ordine* being re-
1 Sect. 2. verenc'd for his gravity, and especially apply'd to for his
constant presence, and dispatch upon the negligence of his as-
sistance assumes a Sovereignty in jurisdiction, and usurps it with
the stile *Episcopus* superintendent, by us sometimes Englisht
a 1 Tina. 3. 2. a *Bishop*, sometimes b *overseer*, This *Bishop* for his more re-
i Tit. 7. pute associates a *consistory*, by the name of *Chapter*, or *Pre-*
b Acts 20. 28. bends *quia praeberent auxilium* *Episcopo*, who resenting it as
3. Rep. D. & chu. matter more of toyle, then honour or profit, (which soly ac-
c Normb. crued to the *Bishop*) are soone cut-diligenc'd, and to this day
they retain only (and that pro * forma) his election, and confirm-
* 25 H. 8. 20 ation of his grants.

Magdeb. Cent: From these Cities (where was the *Cathedra* of the *Bishop*)
1. 1. c. 7. the *Pagi* or lesser *Townes* adjacent were illightned: and the de-
verolue Ewage- votion
lu in una civi-
tate accensa. &c

votion of pious Christians there erecting and endowing Churches, those Churches were supply'd as Colonies from the City, and acknowledg'd such City whence they had their light, the mother Church, and consulted with the officers thereof in controversies and causes Ecclesiastical. This assistance the Bishop with his consistory or counsell condescends to at first *Ex charitate & edificandi studio*, from a holy desire to edify, but continuance of such addresses swells the Bishop with ambition, and *Imperii gratia*, he substitutes all those villages which so resorted to him to be His Dioces, and this about* three hundred years after the Passion, towed into a canon at the* Nicen counsell.

The Bishop thus being for'd above his Presbitery, an emulation springs among the Bishops. * At the same counsell the whole Church is divided into four precincts over which were appointed four patriarches, Rome, Alexandria, Antioch, and Hierusalem; But for that Rome was the* Emperiall and chiefe City, and endowed with amplest priviledges, it had allotted to it the primacy of order.

Rome acquiesceth with this dignity till the yeare 606, when Phocas having slaine Mauritius the Emperor, his Master, by the assistance of* Boniface the Roman Bishop gets the diademe, & gratifies his confederate with the stile of Univerfall; which was re-confirmed by King Pipin to Pope Zachary, who upon complaint that Childeric King of France (*solo regis titulo contentus otiosam vitam degeret*) reign'd lasciviously, deposed him, and contributed to enthrone the Conspirator, that he might, *Officiis precium rependere*, countenance by power his selfe-encroachments.

These Church-ambitions Sr. * Basil stil'd *ὁππὸς Δουλικῆς οὐκ ὀδονταλέ supercilium*, the western pride, with an *οὐκ ὀδονταλέ illius Ecclesia*, and they occasioned the^b Greeke Patriarchs to desert Communion with the Roman, inveying thus, *Magnitudinem transsumimus*, &c. Thy haughtinesse we know, thy avarice we cannot satisfy, thy usurpations we will no longer abide, *Tecum vivito*. And when Zozimus in the yeare 417, urg'd

a Canon in the Nicen Counsell for his supremacy, The whole d African Counsell explode him for ambition, and

* A. D. 325.
* En. Sil. Epi.
301.

* Confirm. in
council.
Constanti. Can.
2.
* Council. Calce.
Can. 18.

A. D. 606.
Buchol.

* Bonif. 3d.
Onuph. Beda.

Plat. Fr. Ann.

a Bas. Epist. 10.
Bis. Iher. de Eccl.
Iuc & stat. cap.
1. pag. 23.
b Gerson part 4.
serm. de p. c. &
Unit. Græc. 6.
c Carlon. Iurif.
cap. 5.
d Conc. Afric.
Can. 105.

that

that forgery with an objurcation, *Ne fumosum typhum seculi*
 cGreg. reg. 166. in *Ecclesiam Christi induceret, &c.* ^e Gregory the Great, after
 4. lib. 8. Ep. 38. Pope, brands the stile of *Universall* as *scelustum nomen*, *no-*
men singularitatis, and that hee that ownes it is the fore-run-
 ner of *Antichrist*; Nay hee prophesies that *the King of pride*
is at hand, and (which is most grievous) *an host of Priests are*
prepared for him.

f 2 Theff. 4. 7. Now though this *mystery of iniquity*, ^f *that sits as God is*
gods Temple, began to worke in the age of the *Apostles*; yet
 he that then *did let*, did with hold till he *was taken out of*
the way; probably, the power of the *R mane Empire*, which
 so awed the insolence of the *Clergy*, that it dared not so *no-*
toriously reveale it selfe; But about the yeare 1000 when

g Rev. 20. 7. 8. ^g *Satan* as 'twas prophesied should be loord, ^h *Hadrian* the
 h Plat. Bery. ^h *third* first presumes upon some notable advantage to exclude
 Onup. the *imperiull authority* its prerogative in the Creation and
 investiture of the *Romish Bishop*, and then broaches the do-
 nation of *Constantine*, that had beene turd up about six hun-
 dred yeares without vent, which occasioned a deluge of
scisme in that chaire of pestilence, by mutual murders, poi-
 sonings, excommunications, &c. *Nullum seculum in aeternum*,

i Bellar. de Rom. aut infalicius, so ⁱ *Bellarmino*; *scel-stum sui a p'ritate*, &
 Pont. lib. 4. c. 11. *boni sterilitate ferreum*, &c. So ^k *Baronius*, In the space of
 k Tom. 10. A. 150 yeares, were fifty Popes, most of which came violent-
 900 ly to their graves; At length by deepe sleights, in the ful-

l A. D. 1076. ^l *Hildebrand* by the name *Gregory* the seventh
 mounts the *Popedome*, when it seemes that *Antichrist* was
 full growne, and that was then the *Universall sence of men:*

m Avent. Ann. he (saith ^m *Aventine*) was the first that under the glasse
 li. 7. of Religion, *Antichristi imperii fundamentum jecit*, layd the

n Onup. in vit. ground-worke of the *Popes Empire*; By him saith ⁿ *Onuphri-*
 Greg. 7. Col. 27. *us* their favorite, was that chaire endowed with *Wealth*,
Pomp, & *profana ditione*, worldly jurisdiction: *Res ante ea*

Hoc nefandum seculum inaudita.

promys amplica- Now the instruments extraordinary that this Pope ma-
 nus est quod per nag'd beyond his predecessors, were the establishing certaine
 successores huc Head-assertions, of which no dispute was to be tolerated,
 usq; continuatur & non probantur; These to be the touch-stone, to
 Boie. lib. 7. assay

assay whether a man be for or against them : and hee that without hesitation *consents* to these may have *connivence* in any other disgustment, he that *doubts*, is anathematiz'd as an *Heretick*; some of those *Decretals* I shall release out of *a Onup. in vit. Greg. 7. Col. 248.*

That the Bishop of Rome onely is de jure Universal.

That hee alone may for the necessity establish new Lawes.

That he alone may depose Princes.

That hee alone may absolve Subjects from their allegiance.

That his sentence may not be retracted by any man, all mens by his.

That the Church of Rome never did erre, nor can.

That no Councill without him, can be generall.

That an appeale lyes from all powers to the Apostolick Sea.

That he alone can admit by indulgence, or exclude by excommunication whom he please from Heaven, &c.

Then hee forbids *Marriage* and commands *abstinence* *b 1 Tim. 4. 3.* from meats, for so it was *b* prophesied he should.

By these principles that Sea is intituled to a *Monarchy* *jure Divino* over the whole World; nor is it improvident to build upon, and fortify what it hath thus founded; For these principles are become the very rules whereby they square out the *Canons of Faith*; *c Eadem Scripturarum faciunt ad materiam suam*; Both Discipline and Doctrine they so fashion as it may best comply to this Interest; For having reduc'd men to a *sufficiency of ignorance*, commended, as the *Mother of Devotion*, they obtrude upon the silly people, what they please to be believed by an *implicite Faith*. *c Tertul.*

2. To this effect must *Divine Service* be officiated in a tongue unknowne, that the vulgar may the more admire at

what hee *understands not*, and apply with reverence to the *Prelate* for his information, which *viel quel* he must swallow as *Divine*.

2. All that are in orders must live *single*, and adhere thereby and *depend* solely upon the *Pope*; Had they house, wife, or child their affections might more reflect upon their *Patrons*, which indulgence as it would distract them from a *totall* service, so might it induce them to consent to *so ne prejudices* of the *Romish Church*, which in the present state they are they endeavour *mightily* to advance, since under the *Popes protection* they secure themselves vast *exemptions*, and *prerogatives* above the temporality; and by *going Friers* rather are discharg'd of the *toyles*, then debarr'd the *soluces* of this life, injoying the opportunities as of *ease* so of all sorts of *Luxury* at the charge of others; nor is it impossible but that their ripe fortune, or *notori* diligence may commend them *gradatim*, to the highest dignity. ~~then~~

3. Certaine *meats* must be prohibited at *set times*, to enure people to *obedience*, or occasion to purchase *dispensations*, But the reformation of this as also the *chalice* in the Sacrament had beene granted in the *Trent Councill*, at the instance of the *Germans*, but that it would have open'd a gap to demand an abrogation of all *positive constitutions*, by which only the *Popes* prerogative is preserved, for by those which are *de jure Divino* no profit doth arise, but that which is *spirituall*.

4. *Confession* must be injoya'd with this *inforcement*, that if any sinne were pretermitted, the *totall* was ineffectuall; whereby there is a *dayly* discovery of the very *thoughts* of men, and present prevention if any thing be projected that's *mischievous* to their cause, and this opportunity they *aptly* use to perswade their penitents, to ransom their sinnes by *consecrating* their goods unto the Church, as also to excite the multitude to *sedition* and *tumult*, with annexing such conditions to their *absolution*, as best conduce to the *designes* they aime at.

5. The Doctrine of *merits* must be inforced, that there may be a *treasury* in the Church full of their workes who

Card. Pio de
Carpi dis. con.
Trid. pag. 460.

supererrogate, the dispensation whereof is committed to the Pope, who when he gives indulgences *recompenses* the debt of the sinner by assigning so much in value out of the treasury: and lest this treasure might be deficient, the *Merits* of Christ are added which are infinite; The grant of these was first practised by Pope Urban, to all such who made VVarre to regain the holy Land, after, to such as maintained a Soldier in those wars; In progresse of time the like indulgence was granted to such as rebel'd against their owne Princes if *Excommunicate*, or refractory to the Church of Rome; But by *Leo decimus*, and so since, it's granted to *whosoever will give money*, extending it to the dead; No sooner shall the money be disburs'd, but the party *pro quo* is freed from the paines of purgatory; And who will be sparing of his revenue, to secure himselfe or friend of Heaven? *Deus bone, quot hoc commentum de purgatorio misere affluxit*; silly people are dar'd, and squeas'd by this figment as a Larke by a Hobby. So Lavatar.

6. By pretended power of dispensation, they interpose in Princes marriages, and legitimate illegall issues, whereby it is as necessary for some princes to support this infinite authority of the Pope as to continue the honour of their birth, or title to their Crownes: They intermeddle also in all treaties, for if any Prince be involved in hard conditions, and falsely desires a freedome, The Popes Almighty power can dispense, and justifies the unholinesse of the act by the holinesse of his authority; By which the princes protestant are irreparably prejudic'd, and brought to a continuance of uncertainty in their weightiest resolutions, there being a *mar-rant dormant* for all men to breake league, or oath with them; Their Church having long since declared *Nulla fides cum hereticis*. That leagues with them are more holy in their breaking, then their making.

7. VVhen the corruptions of the Clergy like the *sonnes* of Ely, made men abhorre the offering of the Lord, and misdoubt the Doctrines of their Priests, whose practice gave themselves the lye, and when that which should be *Veneranda raritate venerabilis*, was prostitute for *Tithe*, and Testament,

A.D. 1160. 275.

2.
Hist. Con.
Trent. lib. 1.Lavata. Part. 1.
cap. 16.Sir Ed. Sands his
spec. Europ.
Christianagra-
phy. li. p. 109.

li. pag. 43.

1 Sam. 2. 17.

A.D. 1300.
Mr. Sch. Hist.
Tyths. cap. 14.
G. pag. 488.

* 1 Cor. 5.

a 2 H. 4. 15.
Fitz. N. B. 269. d
Br. Heresy 1.
19. H. 7. fo. 17.

Daniel. Ed. 2.
2 K. 24.

Wife. 4.

* An. reg. 20.
1327.
An. reg. 1. 1483.

(the profitable jurisdiction whereof they had incroacht, and became thereby as Judges of their owne titles so sharers with all executors) then began the naturall censure of the Church, excommunication, to be contemned: Those whose haire bristled, whose flesh trembled at the sentence which ejects them, Gods providence and the * company of all good men now disvalued it, apprehending none lesse holy, then those that most denounc'd it, and that in causes where their owne interest was engag'd; The Clergy then to preserve their unnaturall Courts, and credit in some warmth, sue for secular fomentations, to force that with the Sword, which would not open to the Keys: and by such monstrous assistance, as fines, imprisonments, tortures, nay and death (for they had once power in the writ de a Heretico comburendo) they worry the body to conforme to their lavish pleasures, leaving the soule to fester and repine, to cense which was the drift of Christ by gentle admonition, meeknesse, &c. in Church-Discipline.

8. Now the prime Engine that keepest this polirick Fabrick in continued motion, is the unfathom'd power of their Hierarchy, whereby the inferior vowes canonicall obedience to his superior, and so upwards till it determine in the sence of one man, who designing any thing of import and interest disperses it into the severall Diocesses, from thence it is diffus'd into the severall parishes where the Church Chaplaine their allowed Creature, Sermons, and by it poysons his dull auditors, having that mighty advantage to discourse often in an attentive audience, and that without interruption or reply; such was that at Oxford by the Bishop of Hereford upon the Text *my head akes, my head*, by which he most undivinely concludes that *an aking*, and *sick head* of a Kingdome must of necessity be taken off, and that of Doctor Shaw at Pauls Crosse who out of the Text *Bastard slips shall never prosper*, seconded by Fryer Picket upon *Woe to the Realme where a child is King*, inveiy'd against the undoubted right of the sixth Edward; These with some like confederate preachments so cosend the blind credulity of the people that the second Edward was suffer'd to be depos'd, and the * sixth a tender innocent murder'd in the Tower.

The

The power of this *mysterious Church-chaine* was oft checked at by our *Princes*, but never mated till our eighth *Henry* listning to his great counsell, first unscal'd the eyes of his darke subjects and inabled all to search *Scriptures* whether the thing were so, whereby the *Clergy* became copies, no farther then they agreed with the *Originall*, which was so evident (for I suppose the *holy spirit* more able then any man or counsell to dictate in expreſſions most easy to be apprehended) that the sense of every man convinc'd those aforesaid *spurious* and rebellious inferences. Then he unhatcht the *links* of this *Hierarchie* from its dependance on the *Pope*, and affixt it more immediately to his Crowne with the stile of *Supremum caput Ecclesie Anglicane* which was his ancient right. Surely that sage Parliament as it exprest deepe prudence to unward the Kingdome of a *foraine* servitude, so exprest it mighty confidence in their Prince to the scale of whose prerogative it added the waite which was formerly its *ballance*; An additament (being to the person) perhaps no lesse cumbersome to prerogative then quarrel'd at by the *prelacy*; For shall not the Prince by wholesome and steddy providence, temper and qualify the headinesse and fiery suggestions of his *Clergy*? they (swolne aloft from an inferior ranke) are soone inflated with ambitions, and under the false glosse of service to their master, designe their own interest, and in the end his rising; for could they by a higher power check the curb of *Law*, they would soone degree into their ancient separation and priviledges so mortall to monarchy, which the *Hierarchy* being now imperfect cannot but as naturally Covet as it is to be ambitious; The attempt of which perhaps may expose even Majesty (quod avertet deus) to much sufferance, and hurry the people, (impatient of Church-pride) to combustions; certaine it is, Variety of preferments tempts men to danger after their injoyment, and distracts from that diligence of *superintendency* intended by the *Gospell*: whereby the people become libertines, and they like *Gallio carelesse* of those things. Thus those competencies which our Ancestors by the name of *Tiths* dedicated to preserve knowledge in the *Laity*, are diverted to erect a greatnesse in the *Clergy*, and holy orders are undertaken as a beneficiall office, not of consi-

221 H 8. 13.
1 Ro. 6. 12.

b Acts 17 11.

c 24 H 8. 12.

25 H 3. 20 19.

35 H 8. 1.

d Camerac case

5. Rep. de. iur. regis Eccl.

Dan 26. H. 8.

1. 11. H. 4. 37.

e Perfectum est

cujus nihil est

extra accipere.

Arist. 2. cel.

Tex. 23.

Et appetitus ma-

teris non est in

motus ad formam.

1. Phys. Arist.

* Acts 18. 17.

a Mach. de
Princip.
b Tacit. 1. Ann.

ence, but to acquire *honour and reuener* : as if Religion were as *Machiavill* designs only **fallere civitates,* ^b & *regere vulgi animos* ; *Sic alite dextro,* blest be the age when each Church shall be reindowed with a full competence, that each incumbent may contentedly acquiesce *πρωτοκλειν* *superintendere* to oversee his single charge : that so some ministers might not be necessitated to hackney out their age in penury and scorn, while the rest perhaps lesse worthy, not more Divine, deboyt and scandall their profession in the riot of superfluity and excessse : endeavoring in the interrim to patch up their own deficiencies by ammu-
 sing, & entertaining the gasing senses of their dull parish with perfumes, pictures, chantings, gorgeous and solemn services, &c. now heere, then there, now low, then aloft, now Priest, then people, then clark, then quire, by which sportive varieties some weake soules are posselt that Gods Service is more sensuall then cordiall, or that their is a deepe mystery in the meere forme of worship, and indultring to keepe conformity with the severall changes become disabled to settle and compose themselves to a steddinesse of devotion; stifling indeed the pith of true religion in the barke, which like a simple Infant is so strait-
 ned in the prison of his garment, that it scarce has liberty to vent breath. Lo all this is to the high impayring of that which is indeed the miracle of Christianity : To observe the supposed sonne of a Carpenter, ^b A man of sorrowes, to inspire onely a few unknowing publicans, men in raggs, silly women, To waive the assistance of Kings and Princes (whom his diety might have stoopt) to neglect the flights of eloquence ^c the intinsing speecch of mans wisdom, the enchanting symphonies of Musick pomp or sumptuousnes, only with naked simplicity, innocence, meeknesse, temperance and humility, those celestially graces ^d in plaine evidence of the spirit, and of power to assault powers, ^e principalities, ambitions, lusts, to force men from the riot of their appetites, levell their high thoughts with the Earth, and to reduce the disobedient onely with the spirit of gentlenesse, and admonition, or at most, ^e dissertion, by these low accomo-
 dations to disperse his doctrines, argues in deed a Divinity in the author and apurity in the ordinance; Wheras to have sown his Religion and preserved it by the ayd of power, pompe, vio-
 lence,

a Mark. 6. 3.
b Ilay 53. 3.
Mat. 9. 9.
Mal. 4. 18. 21.
Iohn 11. 2.
Mal. 2. 6. 7.
c Cor. 2. 4.
1 Cor. 1. 17.
Sec.
d 1 Cor. 2. 1.
Sec. ver. 4.

e Mal. 10. 14.
1 Cor. 5. 13.
1 Tim. 1. 20.

lence, inquisitions, burnings, fines, imprisonments, &c. had evidenc'd nothing of a miracle, for by such politick principles *Mahomet* and the *heathen* have infused and fortified their *Idolatry*; It is the badge and Emblem of a Christian (not Pomp, not Pallaces, not Pictures, Altars, Fire, &c.) but *humility* and *devotion* in the heart, which argument as it alone convinces all controverfy in opinion, so does it orthodox *Christianity* to be *Divine*; Then does the Church of Christ most flourish when people are religious and good, not when the Clergy are aloft and proud; perhaps of this *Diana* too much,
 * By whose craft, &c.

a Acts 19. 28.

Observe we from the premises, as the novelty of the *Romish Church*, so the difficulty to reconcile it to us; Our Doctrines are affirmative and derived from all authority, such as neither the *Romish Church* nor any considerable body of Christians ever disaffirm'd; Those positions which they adde, and we explode, they either father upon darke tradition, or squeeze obscurely from the Text; to what is demonstrated, or evidently implied by the Scripture, we subscribe; Their *superfornations* as we cannot pedigree their divine origin ill, so we justly suspect to be introduced by designe: and good cause; for their is scarce one doctrine wherein we vary, but it contributes (*a capite ad calcem*) as the sence of it at lest is now diverted, to uphold some or all the aforesaid lavish usurpations of their Clergy; Now were their *Hierarchie*, and those superiours level'd to their primitive humility (*Learne of me, for I am humble and in heart lowly*) and diligence (*woe is me if I preach not*) those after births would of themselves moulder off as uselesse and ungodly. But tis so sensuall to tyrannise in a separate Dominion, to riot uncontrollably in excessse and sloth, that their self-conviction can no more probably be expected; then that *Belzebub* should cast out Divills, and their devout lay-votarist is so awed by their authority, and so sifted by confession, that he dares not unhood his understanding so much as to resent the mystery; Indeed they have beene so provident during their universall sway over Christendom, as to suffer few Ancient writings to be deriv'd unto posterity to convince their grosse incroachments; Some Fathers,
 they

Mat. 20. 26.

Mat. 18. 4.

1 Cor. 9. 16.

Mat. 9. 34.

Mar. 3. 21.

they have *facter'd*, others they have *purg'd*, the rest *confound'd*, *Books* as well as *persons*, so that to argue by *antiquity* seemes to be an *impar congressus*, as to *joyne issue* where the power of *one party* has *purloyn'd* the *evidence*, nay has *sate Judge*; The *Scripture* only we receive as an *impartiall* standard in its *naked purity*, which by its *primitive* dispersion, and *Divine providence*, is *uncontaminated*, though the *Jesuits* (being thereby *too evidently convinc'd*) beguile us that and bespatter it, therein *hellishly* striking at the *root* of all *Christianitie*.

2 Thess. 2. 10.

11.

Now because men will not receive the truth that th y may be saved, God sends them strong delusion that they believe a lye: and certainly the *Inferior Priest* by his rash vow of blind obedience is so muffled, that hee mostly apprehends not the *aforsaid* *mysterics* of the *papacy*; but simply in some sort of *innocence* is precipitated to uncouth enterprises; and the credit of his hot zeale and boldnesse beares up the reputation of the *Romish* cause; In which actions though I totally explode his presumption in the defiance of our *Laves*, yet I pittie that the zeale (if it be so) of so much ingenuity should be misguided: and since he that professes with the truth but formally, loosely, and not of conscience, is suppos'd in darker plight, then he that professes conscienciously opinions that are untrue, if not blasphemous, Therefore as Paul of Israel (my hearts desire and prayer to God is, that they may be saved, for they have the zeale of God, but not according to knowledge) so tis my charity, as not to force Romanists that are now possess'd from the means of truer knowledge, so not totally to disable them the practise of Christianity; It can be no attractive to our religion, to instate them in condition to be of none; either permit we *Recusants* no subsistence in this Kingdome, or admit them to be no *Atheists*.

Rom. 10. 1. 2.

True, if not blasphemous, Therefore as Paul of Israel (my hearts desire and prayer to God is, that they may be saved, for they have the zeale of God, but not according to knowledge) so tis my charity, as not to force Romanists that are now possess'd from the means of truer knowledge, so not totally to disable them the practise of Christianity; It can be no attractive to our religion, to instate them in condition to be of none; either permit we *Recusants* no subsistence in this Kingdome, or admit them to be no *Atheists*.

a Rev. 18. 2.

b Rev. 17. 9.

c Rev. 17. 6.

d Rev. 18. 13.

Tis prophesied that in the fulnesse of time ^a *Babylon* (that ^b *City* seated upon seven hills, drunke with the blood of ^c *saints*, that has made ^d *merchandise* of the soules of men, and has inebriated all Nations with the cups of hir fornication) must fall; ^e *Him* God will consume with the spirit of his mouth and destroy with the brightnesse of his coming; And certainly where

e 2 Thess. 2. 10.

the

the Gospel is preached in its true purity, liberty, and power, that black darknesse vanishes as a mist before the Sun; Ponder we in this Land, where it gains settlement, if it be not either where there is but dark instruction, or where the pride, ignorance or loosenesse of a Minister scandals his profession; Adapt we our Church-Discipline, that it may ingage our Ministry to diligence more then interest, that people be so superintended, as to become neither sottish nor libertines, that there be a vigilant and handy-eye over sinne as well as schisme, the Romish Empire which covets darknesse will be soone confounded, mauger the utmost endeavour of hir instruments.

In the interim some gentleless to such adversaries as are now posselt in conscience, as it will argue confidence of our own cause, and brotherly longing for their fellowship, so may it insinuate and court them into a kindly approbation of our happinesse in the liberty of Divine knowledge; which knowledge will soone unvaile even to such as are ingenuous Priests the project of their imposed drudgery, To the lay-votarist, of confession and ignorance, which they cannot but resent with indignation, and improve to undeceive themselves, apprehending how their estates, strengths, and zeale are employed implicitly as Dromedaries to support the insolence, state and riot of their superior Clergy. *Religionis sue abusus, questus sacrificium est in causa*, so Postellus: Nor can they be deterred by our present factions, since both ours, and the variance which is in most of the reformed Churches is nothing dangerous because not doctrinall; Tis onely in discipline charg'd to be overgrowne or introduced for politick delignes, or in Ceremonies which by some are thought indifferent, by others absolutely unlawfull, by none essentiall to salvation; These doubtlesse the difference being interest not divinity, and consisting in the garment not the body, time and ripe providence will temper to a reconciliation.

Lib. 1. de orb.
Concord. cap. 7.

But if some Priests according to the proposition may not be admitted upon the grounds of charity, and confidence; let it be argued upon the grounds of humane reason.

The profession of a Romanist so necessitates him to the per-

sonall employment of his confessor, that unlesse we suppose
 * Nemo pro uni- him totally * heathenish and unchristian, we may assure our
 tur esse innocens selves that he commingles with his Priest; And well may the
 & ceteris. rigour of our Law enforce Priests to privacy and disguise-
 ment, but never to a totall abjuration; for absolutely to disserve their
 party, were to infringe their vow of obedience, to renounce
 their orders, of which (some presume) they make conscience,
 or they would not subject themselves to so much sufferance:
 restraint rather quickens their inventions to evade, then flats
 their resolutions to adventure, since the difficulty of the action
 intitiles it as to them, meritorious; Perhaps to that debility
 which in ferraine parts among Priests is so notorious
 upon such relaxation would here display it selfe in its proper
 colours, whereby the seduced people would be no longer
 cotend by their glosse of sanctity, and the loosenesse of our
 owne ministry, not so much discourage us, as if unparaleld.

Cass. Contar.
De Rep. Ven.

Now the sage Venetians fadoming that dependance which the whole Clergy have upon the *Sea of Rome*, forbid all *Priests* their *Councells* with a *Forma y Preti* by the voyce of common Cryers, but *Iesuits* they experience to be so flyly officious in *State contrivements*, that they banisht that order their *Dominions* upon paine of death; Nor is it memoris'd that any have violated that *Law*, for that neither conscience nor vow obliges them to so desperate a service since their *Priestly office* as it relates to God may be dispatcht by others; This ground onely is that which will disburthen us of *Iesuits*, and those superfluous swarmes of *Priests* which now cloy and pester us: permit we upon good testimonie and security of quiet conversation some few *seculars* such as are borne free-*English* to enjoy their birth-rights; Let their number be so straitned as they have no leasure from their function to be tampering in the *State*, let them be injoynd a difference in habit, whereby they may be distinguisht, and avoyded, As conscience would not Egge on the residue to attempt hither with such perill (of unavoidable death if apprehended) where they are not necessary in their calling, so much mischief might chance to be prevented which they now project under the maske of Gallantry and disguise.

Nor

Nor can such a prudentiall act be intil'd a toleration of Idolatry, since we charge that Religion with so many present disabilities, &c. as are else-where exprest, as also with a drift in time of * totall extirpation : Not to execute the utmost * *Utd. Claus. 2.* severity of punishment, is not an allowance to the crime ; Of two evils upon which we are necessarily inforc'd, tis wildome to chuse the least ; as we rather suffer mischiefs, then an inconvenience ; Therefore prohibit we not masse in the houses of Embassadors, nor punish we usury though the * Statute *a 13. Eli. 8.* votes it to be forbidden by the Law of God, a sin, and detestable ;
b Multa conceduntur per obliquum, quae non conceduntur de b 4 Rep. 20. directo.

Thus I have expos'd my sence, vindicat ed I hope sufficiently from favour to *their cause*, though perhaps not without pitty and some tenderesse to misguided zeale, and persons ; All which I submit as ingeniously to better reason as is expected unto mine.

8. Clause.

THat all persons that shall practise to absolve, perswade *Withdrawing from allegiance or Religion** or withdraw any of the Subjects of the Kings Majesty, &c. from their naturall obedience to His Majesty, his heires or Successors, or to reconcile them to the Pope or Sea of Rome, or to move them or any of them to promise obedience to any pretended authority of the Sea of Rome, or to any other Prince, state, or Potentate, * or shall openly say or cause masse or any other idolatrous service to be said in open and notorious places, whereby any Protestant may have liberty, and be permitted to enter, by the will and free consent of such person so saying, or causing it to be said, That then all such persons, their procurers, counsellors, ayders and maintainers, knowing and consenting to the same, shall be to all intents adjudged, &c. [Ut ante.

* Saying masse in open and known places.

3 Jac. 4.

The former part of this clause is expresse in 3. Jac. 4. the latter may obviate a mischief which is too frequent, *scandalous*, and *temptations*, at the perill of such as have best opportunity to avoyd it.

9 Clause.

Delivery of the
armes of a Re-
cufant.

That if any Popish Recusant shall not before the day of _____ and so from time to time voluntarily deliver up all his Armour, or Ammunition, &c. or shall knowingly keepe or detain either to his owne use, or to the use of any other, any such Armour, Ammunition, &c. other then such quantity as he shall be allowed to retaine for the necessary defence of himselfe, his House, and family, such Recusant being thereof convicted upon reim of two Iustices, or other testimony, shall abjure the Realm, if he shall retorne he shall be adjudg'd a Traytor. &c

3 Jac. 4.

3 Ia. 4.

Formerly such concealments have beene practis'd, that the Lawes injoyning Iustices to search become fruitlesse, or if upon diligent inquiry Armes, Ammunition, &c. were discovered, the only penalty was removall, and the offender becomes instructed how more closely to conceale a new supply; But a clause to this fence, imposing the delivery and retainer upon the perill of the possessor, wherein if he proves faulty, he undergoes so deepe a censure, will doubtlesse be more effectual to disarm them.

10. Clause.

To discharge
the estate of a
Recusant of in-
cumbrances by
Statutes, &c.

That it shall be lawfull for all Recusants seised of estates in Fee, or Tayle; to dispose of them by sale or otherwise according to the due ceremonies of Law, acquitted of all former forfeitures, and penalties incurd by reason of any former statute, composition, or agreement meerly for Recusancy.

A Recusants Land is so incumbred and charged by severall Statutes in duties to the Crowne, that without some clause to this sence, few will adventure to purchase upon their Titles; And it seemes reasonable if we disable their issue to inherit, to inable them to sell for their best advantage; provided that if they transplant their families, their money be returned by way of exchange, and not transported.

11. Clause.

THat all men whatsoever, that doe or shall inhabite in the Kingdome of England, or Dominion of Wales, being of the age of one and twenty yeeres, shall within one yeare next ensuing or within one yeare next after they shall attaine to the age of one and twenty, become of sound mind, out of prison, or returned into the Land, &c. take the Oath hereafter mentioned before the Minister and Church-wardens of every such Pariss where they shall inhabite, openly in the Church after Evening Service in some Lords Day, which taking, together with the name of the party, the Minister and Church-Wardens shall register in some booke to be kept for the same purpose, and for such their entry shall have . . . And if any person shall neglect or not tender himselfe to take the same Oath in manner and forme aforesaid, the said Minister and Church-Wardens shall certysye the name of such person to the next generall sessions, and he shall incurre being thereof convicted, the dangers, penalties, and forfeitures ordained and provided by the Statute of provision and premunire, made in the sixteenth yeare of the raigne of King Richard the second, &c. I suppose the Oath to this effect.

An Oath of allegiance to the King, and fidelity to the Kingdom to be taken necessarily by all.

3 Jac. 4.
An Oath of
allegiance to be
taken by all
persons, &c.

1. *I, A. B. doe truly and sincerely acknowledge, testify and declare in my conscience before God and the world, that our Sovereigne Lord King Charles is lawfull and rightfull King of this Realme, and of other His Majesties Dominions and Countries.*

3 Jac. 4.

2. *And I sweare from my heart, that notwithstanding any declaration, or sentence of Excommunication or deprivation made or granted, or to be made or granted by the Pope or his successors, or by any authority derived, or pretended to be derived from him or his Sea against the said King, his Heires or Successors, or any absolution of the said Subjects from their obedience; I will beare faith and true allegiance to his Majesty, his Heires and Successors, and him and them will defend to the utmost of my power, against all conspiracies and attempts whatsoever which shall be made against his, or their persons, their Crowne and Dignity, by colour of any such Sentence and Declaration, or otherwise.*

3 Jac. 4.

3. *And I will make known unto His Majesty, his Heires and Successors, all treasons, and trayterous conspiracies which I shall know or heare of to be against him or any of them.*

1. Eli. 1.

4. *I doe also promise, and vow that to my power I shall assist and defend all jurisdictions, priviledges, preheminences and authorities, granted or belonging to His Majesty, His heires and successors, or united and annexed to the imperiall Crown of this Realme.*

Protestation.

5. *I shall also maintaine and defend as far as lawfully I may, the power and priviledges of Parliament, the lawfull rights and liberties of the Subject, and every person that takes this Oath in whatsoever he shall doe in the lawfull pursuance of the same.*

Protestation:

6. *And to my power, and as far as lawfully I may I will oppose and by all good wayes and meanes indeavour to bring to condigne punishment all such as shal either by force, practice, counsels, plots, conspiracies, or otherwise, do any thing to the contrary of any thing in this present Oath contained.*

3 Jac. 4.

7. *And these things I doe plainly and sincerely acknowledge and sweare according to these expresse words by me spoken,*
and

and according to the plaine sense and common understanding of the said words, without any equivocation, or mentall evasion, or secret reservation whatsoever; and I doe, and will renounce all pardons, dispensations, or absolutions whatsoever to the contrary.

8. And I make this recognition and Oath heartily, willingly ³ *Id. 4.* and truly, upon the true faith of a Christian. *So helpe me God.*

He that deliberately, *præcogitate*, shall refuse *such an Oath, ut videtur*, has designs of *Treason* to the *King, or State*; He that maliciously, *præcogitate*, shall infringe it, *implies* he is *no Christian*; As *Divinity* confounds the one, so *Jus gentium*, the Law of *Nations*, explodes the other.

Rerum progressus ostendunt multa quæ in initio non povidentur. 6. Rep. 40.

The Drift.

May Glory be to God, in the liberty, purity, power of his worship; Honour to my King, in the might of his dominions; Prosperity to my Country, *England*, in the Unity of its Interest; And

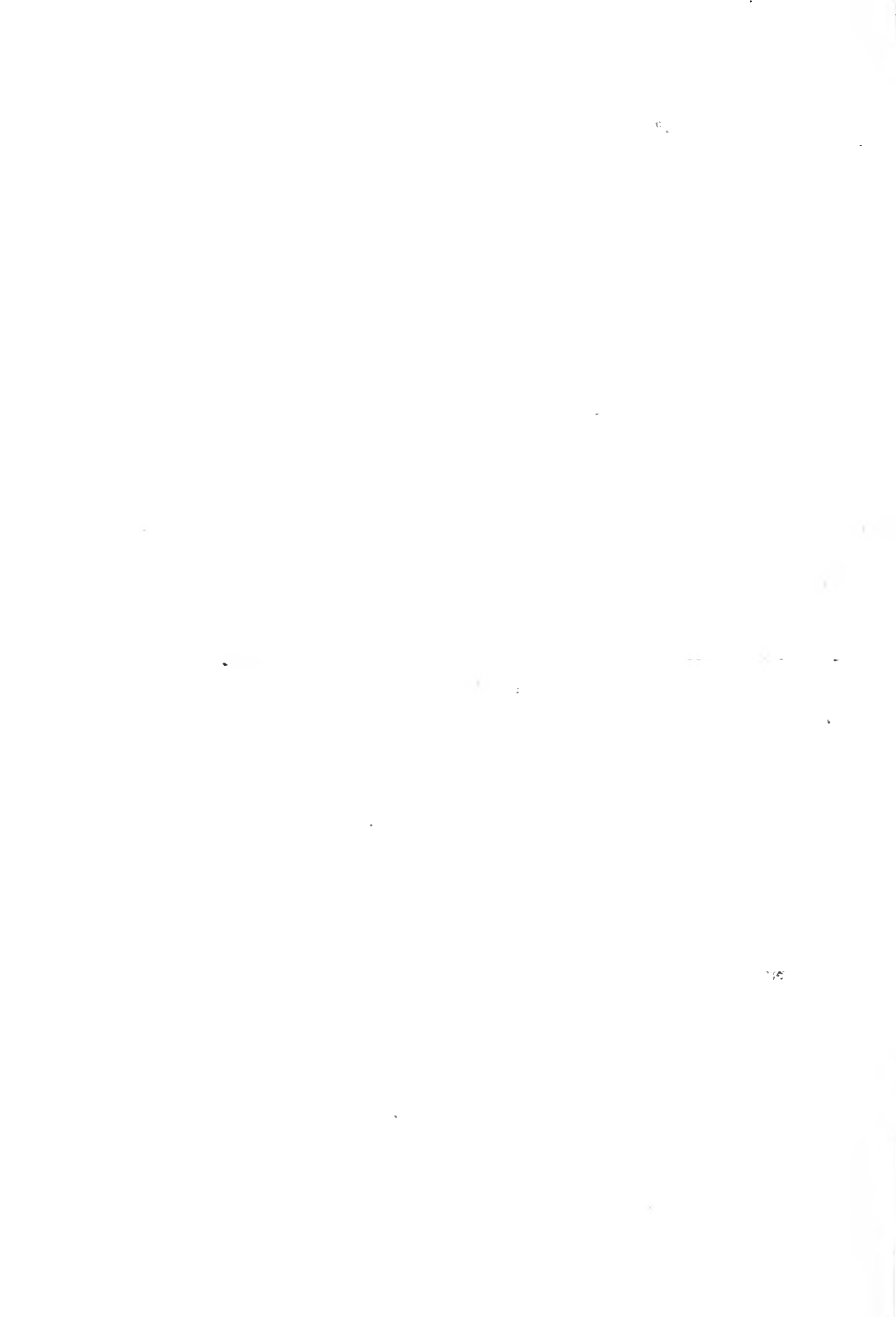
May some moderate Overture bee here hinted as may contribute to stanch the gore of *Ireland*.

Faxit Deus.

FINIS.

Errata.

For *reduction* p. 15 l. 21. r. *reluctancy* p. 16. in the margin for *Cricæus* r. *Lincæus* p. 23 l. 11. for *towed*, r. *torred*. p. 24 l. 1. r. *that* for *Forgery*. id. l. 34. for *inaudita*. r. *in audite*. p. 25 l. 4. for *release*. r. *Rehearse*. p. id. l. 30. for *Δουλην*, r. *Δουλην*. p. 31 l. 20. for *superfortation*. r. *superfortations*. ib. l. 34. *in audita*. read *in audite*.





THE SECOND PART
OF THE
INTEREST
OF
ENGLAND.

CONSIDERED
As it relates to the Government of the
CHURCH.

In three Divisions:

wherein is demonstrated,

1. How Church-Government by the Hierarchy of Bishops is destructive to the Interest of this Kingdome.
2. How the Presbyteriall Discipline will conduce to the Interest thereof.
3. Of Tender Consciences, what sort may and ought to be permitted, what not.

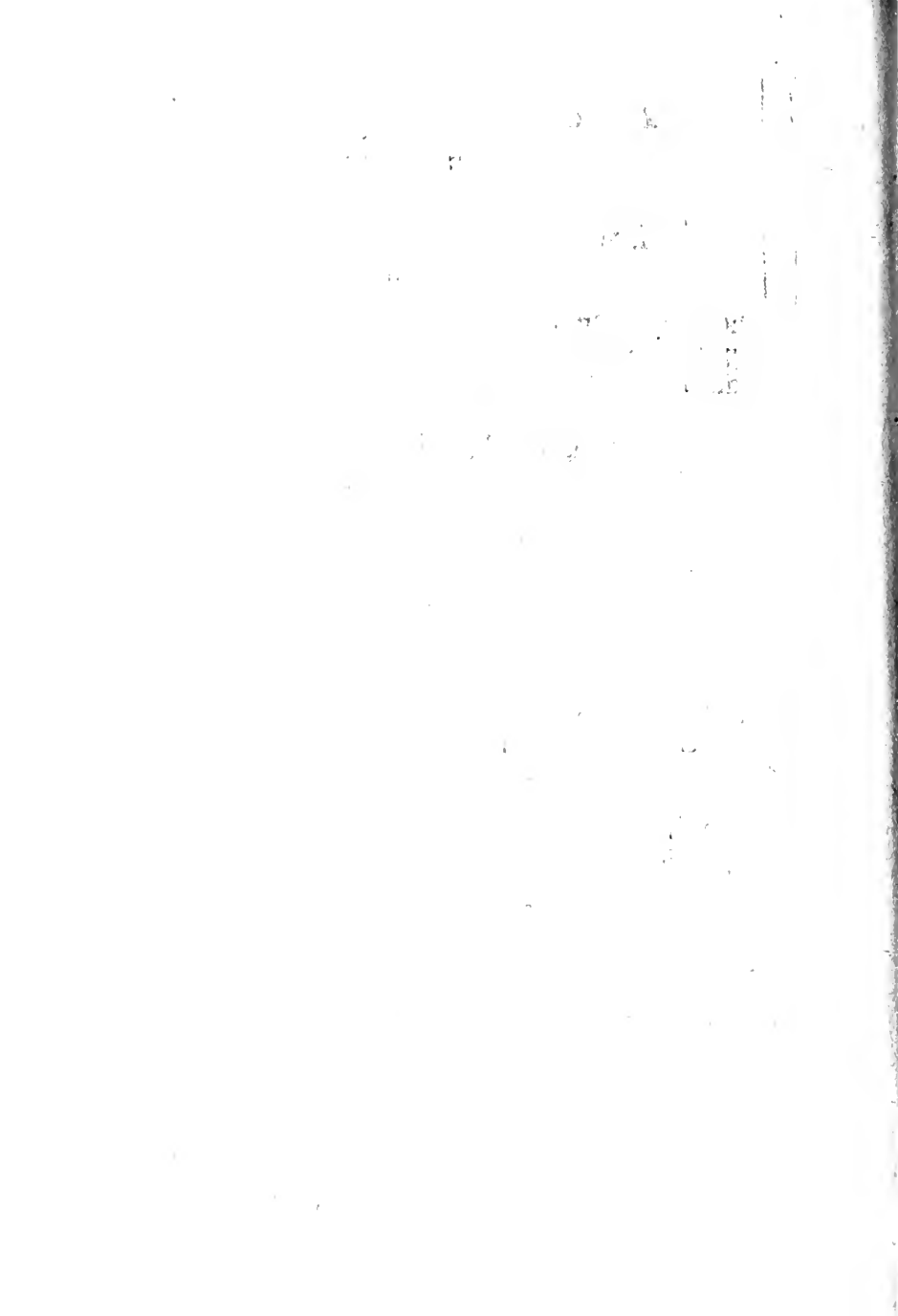
*The Contents of the severall Sections are in the
enjoyning T A B L E.*

Brut ad Cic Fam. 11.

Omni timore deposito debemus libere Reipub. consulere.

LONDON

Printed by Richard Biskop for Lawrence Blacklock, and are to
be sold at his shop at the signe of the Mearmayd by
the Middle Temple gate. 1645.





To the Reader.

S Everall are the Conditions into which the hurry of these times hath cast the Authour; all which (and not without speciall instance) he ascribes to Divine providence : that Apology is *instar omnium*, and he intends no other. He is neither so self-witted as to justify all his owne, nor so unworthy as to debase the actions of others : Yet (to unprejudice what he writes) be pleas'd to know, that every of those Conditions he contriv'd fairly, openly, to advance with Peace, those Truths which he has now asserted, when he had only the freedom of his Soul ; for that (be his body as it might) was still the same.

It is entitl'd; *The Interest of England, the second Part*, with relation to a former, long since *published, * 1642. wherein are some expedients to establish it by the extirpation of the Papacy, which a Jesuit has sharply gord'd at, as a sence that in time (if well pursued) would worry him : whats bitter in it, shall bee convinc'd by silence, *furor ipse dat veniam* ; what is Reason, may perhaps meet the like in a Reply.

He hopes we work not here by principles of the Jesuite, yet (so it haps) that Discourse has bin here censur'd as dangerous, as one that being writ by a Member of the House, gave occasion and encouragement to others that write extravagantly, &c. Let that reverend Divine be pleas'd to know, that what is there hinted in

Solomons Choice
preacht at the
publique Fast,
Sept. 25. 1644.
page 41.

behalf of Scripture Liberty, was in opposition to that Monopoly of knowledge which the then Clergy aynd to ingrosse; Obscurely there, with respect to the unpreparedness of those times, which hee has here enlarged, and so, as he hopes will not disrellish, if an *implicite* fayth be not too favoury; so indeed while we decry the Prelates, we shall indulge their interests, which will soon decide that controversy, whether a Bishop and a Presbyter be the same.

Church-Government is a subject (as it relates unto the Law) not unapt for his Profession, and now not unseasonable, since the more sound ken, that *ab ovo ad malum*, it has had an influence to inflame this war, and may (if rightly understood) conduce to quench it. His since thereof he has uttered *freely*, bold upon the innocence of his intentions; but *briefly*, wanting accomodation to give it length, or lustre. It is the first of this kinde, not likely therefore to be the best; Errours, doubtless, it has some, for he himself has many; the best may mend, and he would the times were as apt as *He*.

Wm Constantine.

Middle Temple,
Aprill 1675.



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The Second Part
OF THE
Interest of England.

Considered as it relates to the Government
of the CHURCH.

The first Division.

SECT. I.

*By what gradations the Hierarchy mounted to
its present greatnesse.*

IESUS the chief ^a Bishop of our soules, enjoynes ^a *Pet. 2. 25.*
his Apostles to go and teach all Nations, to preach
the Gospel unto ^b every creature, begining at ^b *Mark. 16. 15.*
^c *Hierusalem.* ^c *Luk. 24. 47.*

^d There accordingly the Apostles first assembled; and ha-
ving received the Holy Ghost, disperst themselves and their Di-
sciples into severall Cities as places of most civility and resort;
Peter and *Iohn* were by ^e order sent into *Samaria*, *Barnabas* in-
to ^f *Antioch*; others to ^g *Iconium*, *Derbe*, *Lystra*, teaching
also in the Villages as they journeyed from ^h place to place.
Such as taught openly were ⁱ imprisoned, and ^k beaten, and
charged not to speak in the name of *Jesus*; which caused their
Assemblies to be in ^l private, in an upper room from house
to house: Such only were of their Congregations, whose
hearts like ^m *Lydias* the Lord opened, and submitted ⁿ volunta-
rily: All which being of one heart and one soule ^o, went to-
gether, had all things in common, sold their possessions, parting
of their goods to all men, as every man had need, so that no
man lacked. During this time of persecution, Church-Discipline

^d *Act. 1. 13.*

^c *Act. 8. 14.*

^f *Act. 11. 25.*

^g *Act. 14. 21.*

^h *Act. 8. 4. 25.*

ⁱ *Act. 4. 3.*

^k *Act. 5. 40.*

^l *Act. 1. 13. &*

^{2. 46. & 12. 12.}

^m *Act. 16. 14.*

ⁿ *Act. 5. 4.*

^o *Act. 2. 44. &*

^{5. 13. & 4. 32. 34.}

p Acts 1. 13. 16.
 25. Cyr. Epist
 4 lib. 1. commu-
 nibus calculis
 electus. Ber.
 9 Act. 6. 5.
 παρὲς τὴν πλὴ-
 θυν.

was exercised by the assent of the whole number of Disciples
 there assembled; So the Apostles and Brethren out of 120
 appointed two, whereof *Matthias* being by lot chosen in the
 place of *Judas*, was συγκαταλεγέντι by common suffrage
 numbred among the twelve; so upon the advice to chuse De-
 cons, the saying pleased the whole multitude, and they
 chose *Stephen*, &c.

f Acts 8. 1.
 f Acts 8. 14. &
 11. 22. 1 Thes. 5.
 3. 2.
 f Acts 14. 23 &
 11. 30. 1 Tim.
 4. 14. 1 Thes 5.
 8. 1 Tim. 5. 17.
 u Acts 15. 24.
 τίς ἐν δὲ τῇ
 μὲν αὐτοῖς hoc
 mandatum non
 dederamus, Step
 x Acts 9. 27.
 y Acts 11. 2. &
 12. 16.
 z Acts 21. 19.
 a Acts 15. 2.
 b Σὺν ἅν τῇ
 ἐκκλησίᾳ cum
 tota Ecclesia,
 2 Cor. 22.
 c Πάντ τῇ πλὴ-
 θυνῃ tota mul-
 tudo, 1 Cor. 12.
 d Καὶ οἱ ἀδελ-
 φοὶ Ἀποστό-
 λῃ καὶ ὅτε
 fratres, 2. 23.
 e Ἐπιτίθεσθαι
 ἀβήτι & τίθε-
 super impono.
 f Πρεσβυτέρων
 αὐτοῖς ἐκλά-
 σεν τα δυν-
 αματα τα κε-
 κλημένα tradi-
 derunt eis observanda placita illa que decreta fuerunt, Acts 16. 4. 8 Acts 15. 30. h Acts 15. 3. i Acts 1. 15. k Mat. 23. 8.

Now when Congregations began to be assembled in severall
 Cities, the Apostles (whose cheife residence was at *Hierusa-*
lem) sent brethren to visit and confirm them; with power
 upon the encrease of members for better order sake to esta-
 blish and ordaine Elders in every Church, choise men set over
 to represent and rule the multitude, elected out of, and by
 themselves.

Of speciall accidents, there was a constant account re-
 turned to the Apostles, from whom they took commands;
 so *Barnabas* of *Sauls* conversion; *Peter* of his proceeding
 with *Cornelius*, *Paul* of his Ministry with the Gentiles:
 and those of *Antioch* resort thither for satisfaction about
 the Circumcision; which question was decided by the Apo-
 stles, Elders, with the whole Church; where the whole
 multitude had liberty to dispute their doubts, and joyned in
 sentence, which was laid as a burthen, established and deli-
 vered as a Decree to be kept in the severall Cities; and this De-
 cree was at *Antioch* read before the multitude, who rejoyced
 at the consolation, submitting to it without dispute.

At such great Assemblies in the prime Cities, the most
 eminent Pastor was usually elected to precede, to state the
 question, collect the sence, declare the sentence; so *James*
 at that of *Hierusalem*, *Peter* at the election of *Matthias*,
 who there had the primary of Order, not dignity, or power;
 so Christ, all yee are brethren

In proceffe of time Lay-Brethren who had a joynt authori-
 ty to rule, were out-diligenced by reason of temporall diversif-
 ons, or rather overwitted by those more learned Elders that la-
 boured in the word: and growing insolent upon the advan-
 tage of their gifts, by degrees they monopolise the titles, Church
 and

and Clergy, and introduce a separate jurisdiction from the unclean, (to they stile them) Laity.

With the Thing, the name of Presbytery^l (primitively us'd) ^{1 1 Tim 4. 14.} is altered to a Consistory, whereof the president by long continuance in the Office, constant residence, and sloth of his associate Pastors, is forced upon necessities to execute that power of Ordination and Jurisdiction (sometimes) solely; which in time begets a pretence of right, and the distinct title of a Bishop, a terme formerly denominating both sorts of Elders, sometimes in English, ^m Overseers.

Now the *Pagi* or neighbour Villages were usually enlightened from the next City, where was the *Cathedra* of the Bishops, and a publike Nursery of Ministers to stock the Countrey, who were sent abroad to settle Colonies of Believers; and such Colonies acknowledged that City whence they had their first light, their *Mother Church*, and consulted with it for direction.

ⁿ The Bishop and his assistants primitively consend to instruct, *adificandi studio, ex intuitu charitatis*, out of a holy zeal to propagate the truth, and true Christian charity, but frequent addresses, advantage of learning and vulgar simplicity, swell the Clergy with ambition to erect a pompous dignity in their own tribe; and then they substitute all those Hamblets which were adjacent and enlightened, to be a Diocese; which though appropriate to one, is in the eye and hopes of all, who in the *interim* partake a share of inferiour dignity, and revenue; One is mounted to be his Chancellor, as the ^o *os Episcopi*, another his Arch-Deacon, as the *oculus*, others Prebends, as *consilium*: The mouth, eye, and counsell of the Bishop.

Shortly that City which was eminent, glorious, and powerful, by secular indulgence and unintermitted soring of the Clergie, denominates an Arch-Bishop, who by favour of the Prince acquires to himselfe a superintendence, over all * Bishops in the same Province: This Dignity begets an emulation and strife among the Prelates; To atone which, at the ^p *Nicen* Councell, jurisdiction over all inferior Orders is distributed between foure Patriarcks, *Antioch*, *Alexandria*, *Hierusalem*, *Rome*: To which last, being the Emperiall City, seat of the

^m *Act. 20. 17.*
he calls the
*πρεσβυτε-
ριον* *impositione
minimū Pres-
byterii.*

ⁿ *Quum vere
lux Evangelii,
Eccl. Mag. Cant.
11. 6. 7.*

^o Dean and
Chap. de Ner-
wich 3. Rep.

* Called *suf-
fragani* à *suf-
fragis*, *Stat. de
Merton* 20. H.
2. & *Sir Edm.
Cook. Mag. Cant.
Artic. & p. 599.*
^p *Ann. Sil. Epi.
30. A.D. 325.*

Prince, and most flourishing, was assigned priority of place, not power.

But *Mauricius* the Emperour being slaine by his servant *Phocas*, the Murtherer attaines the Diademe by the ayd of *Boniface* the Roman Bishop, and requites the proud Priest his Confederate with the title Univerſall, that *ſcelestum nomen* as *Gregory* the Great was pleased to ſtile it; and enforces by the ſword all ſubordinate degrees to yeeld to him obedience, with the diſtinct title of *Papa*, publike Father.

SECT. II.

The ſtrong influence of the Hierarchy over the power of Princes.

BY this climax or degrees, did *Rome* in length and courſe of ſubtilty and time, creep up to be the Head or Pinacle of that lofty Pyramis the *Hierarchy*, which like a ſpacious chaine hanging for its dependance upon the Pope is thrown over all Dominions of Chriſtian Princes, and (by its links the Priests, Biſhops, Primates, ſetled in every Province, Dioceſſe, Pariſh, bearing each to other reſpectively Canonically obedience, and all unto the Pope) has been of power not only to inſtate a monſtrous ſecular dominion in the Clergy, but to fetter and imbroyle ſuch Civill States or Princes as dar'd to pry into their encroachments and diſpute them: The Emperiall Hiſtories are throng'd with preſidents of ſome who kiſſ'd the Popes foot; one layes Head and Crown to bee his foot-ſtoole, another with his Empreſſe and their Sonne, waits bare the Popes leiſure at his gates, &c. nor are ours barren: I ſhall inſtance that of King *John*, who having engaged the Clergy (a uſual practice of Uſurpers) was by their induſtry and lewd comments upon the Text, inthron'd in the right of his Nephew *Arthur*.

Upon the deceaſe of the Arch-Biſhop the *Covent* of *Canterbury*, pretend priviledges to elect, and chuſing *Reginald* their Superiour, diſpatch him privately to *Rome* for his Pale: Fame whiſpers this to the King, whoſe ſpirit ſtomaking ſuch a ſleight,

nominateſ.

Bar. Onupr.
Platini. Bo.

Greg. P. 166.
166. 8. 1. 32.

Emp. H. 3. H. 4.
Fred. Barb. &c.
Petra ded. Pe-
tro. petram, dia-
dema Rodulphi.
Aver. &c. Onu.
K. H. 2. H. 3. Ed.
2. R. 1. 1. &c.
The Archbiſh.
is ſtoried undi-
vineſy to argue
ut qui cunctis
ſacer omnes
ſtrenitate in-
vions preſt. pr-
teſtate & regi-
minae. Pol Vir.
259. lb. 15.
Wid. Mat. Parſ
13. lb. p. 197.

nominates a Favorite of his owne to that Sea, and the Monks are over-awed to install him. The King sends his Procurator to *Rome* for a confirmation; a day peremptory is appointed to heare both, but both disagreeing, his Holinesse in *Cathedra* is pleased to adjudge both elections voyd, and by his almighty power consecrates a Minion of his own, enjoyning all persons by virtue of holy obedience to submit: The Monks dare not disobey, but the testy King expells them, their *Covent*, seises their goods, confiscates their movables: The Pope as passionate, as he peremptory, interdicts the Kingdome, Excommunicats the King, dissolves the Oath of Allegiance, devolves the Crown to the King of *France*, to whose assistance he summons all Christian Princes, with proffer of as plenary an indulgence as if they undertook the holy warre; This sentence is transferd to both Provinces, by them dispersd to the respective Bishops, and they to the severall Parishes of their Diocesse, where the Church-Priest vowed to observe the implicite will of his Superiour, enforces it by way of *Preachment* and *Confession*, as a point of conscience upon his ignorant people, so as they rise as one man under the Churches banner; and the King is necessitated to submit, and not only to re-install the Popes elect, but, to the eternall infamy of the English, to resigne his Crown, Scepter, Sword, Ring, those *insignia regalitatis* to the Pope; Of whom he sweares to hold his Realmes, and reformes them at the annuall tribute of a 1000 markes; The which Charter is yet notorious in the *Vatican*.

Mat Paris *ibid*.

An Reg. 16.

Dani. Hollinsb.

ibid. 204 Va.

C E C T. III.

The Hierarchy unlinkt from the Pope in England, and annext unto the Crowne.

Divers of our bouldest Princes have attempted to shake of this fetter, that so cloid their Prerogative, but were either diverted or subverted by their Clergy in the enterprise, till that stout Prince *Hen. 8.* stomaking to be so hampered by a Priest in the case of his divorce, broke violently through the links.

Ed. 2. Rich. 2. II.

5. c. Archbish.

Chiefly & *ibid*.

Halls Chr. Hollins.

ibid.

links.

*Vid. Sa. 26.
R.S. 1.*

links of this chain, and annexes it to his Crown, and himselfe, his heires, and successors, is *de facto* invested by a Statute with the title of Supreme Head of the Church of England, with all honours, privileges, preheminencies, jurisdictions, profits, &c. to the said dignity appertaining; Lo thus became the King by act of Parliament *Pope* in his own Dominions.

Though that Parliament dealt sagely thus to unward the Kingdome of a forraign servitude, yet they either wanted foresight or ability to prevent emergent mischiefs from the inundation of prerogative, or perhaps sharing in the Ecclesiasticall endowments, they projected no farther then the present, leaving a thorough Reformation to a lesse engaged or more seasonable undertaking: For (while the Clergy had dependance upon a forraigner of their own tribe, and enjoyed monstrous privileges, and exemptions from securall jurisdiction, as well in case* of interest as crime) as it concernd them, so had they power to buy up Prerogative in its proper channell, lest swelling to much over the publike liberty, it might bee of strength as it was of will to overflow them, and expositulate their Usurpations.

* *Vid. Artic. Cler. capit. 9. Ed. 2. Et Artic. Cler. 3. Jac. in Sic. Ed. Cook. Mag. Char. Et. Canon. Bonifac. Archiepisc. capit. in Rot. Part 51. H. 3.*

But now the whole Clergy depending *solely* upon the Court, without the least appeal to any forraign power, as well for conferring of all Church-dignities, disposall of Revenews, Bishops, Deanes, Prebends, &c. as determining of Rights, became so much *Vassalls*, as they were greedy of revenge, or covetous of eminence and estate: And as man is naturally ambitious, so principally are such as aspire from inferiour qualities, who that they may boldly swell and usurp, are easily inclin'd to contrive such advantages, as they are accommodated with to the best use of such who are only found of power to gratifiethem in their designs: Lo thus, that Clergy-power which was the ballance of Prerogative, is added to the weight thereof: whereby the publike liberty is exposed naked to be surpris'd by the Court if it should attempt; nor could it long (as shall be evidenced) without jealousie protect it self against both powers so united.

Rever. regressu ostendunt quia, quia in in hoc providentur.

1. Jac. Reg.

The first Prince (in whole raigne the advantage of this additament was truly apprehended) was King *James*, who having been tutored among Scottish Presbyters not capable

pable of *Lordly* title, or more preferment then *one* Benefice, and therefore carelesse to insinuate, flatter or connive) soone grew sensible of a difference between the regulating boldnesse of those Presbyters, and the sawning, glosing disposition of our Prelaty; and as hee was abundantly wise, so hee wanted not judgment to apprehend his *supposed* interest in the same, which in time becomes thus agitated.

SECT. IV.

The first clashing of the Prelacy and Minist'rs, and the successe thereof.

EVEN from the first Reformation there had bin a conscientious sort of Ministry that layd continuall claym, or rather exclaimd against the Hierarchy as a *Pandora's box* as a monster in the Church; As new Discoveries appeard out of the fog of Popery, so the noyce grew louder and with such importunity during the reign of *Queen Elizabeth*, that the Prelates had toyl enough to preserve themselves a being, and not reswell to their present hugeness; the Queen not daring by reason of the common Enemy, or loth to discountenance that Ministry by an influence of whose zeale and practises she was established, and yet not willing to part with that Dignity of which she only had the disposall, kept both in a reasonable temper; and preserv'd the Bishops Votes for her use in Parliament, which was oft petitiond against (for as was wittily observ'd, *They must be first gag'd before they could be rifed*;) yet to avoyd scandall, she admits them not to the Councell till her latter end, and so pares their nayles that they could not scratch.

Now no sooner was King *James* enthron'd, but the Ministers hopefull of full conformity to his native Discipline, petition for a Conference, which is granted at *Hampton Court*, whereafter some cursory disputes, sentence goes with the Prelates, and they are authoris'd to make Canons for vindication of their own Dignity: Proclamations are issued for Conformity, and Presbyterians totally dicountenanced; such of them as were
more

*1st Ed. Rot. Parl. in
E. 2. Spurfin.*

*Confer. at Hampton
Court. 1603.*

*Canon & constit.
Edit. Lond. 1603.*

more learned, are floopt by warm promotions to their lure, where gorging on those delicacies of *Idleness*, *Ease*, and *Pomp*, they are soon wrought into a condition willing to be deceived, and are not unready to diffide their sound judgements formerly asserted; such as continued peremptory, were suspended, degraded, deprived; such as enveyd weakly, trivially, with more zeal than discretion, were (with not a little subtilty) let alone, to be a foyland to a scandall to their own work. The Prelaticall are dignified with temporall jurisdictions, made Iustices, Officers of State, of the Privy Councell; by whose countenance dead Sutes for Tythes are enlivened, obsolete authorities pretended to by the Spirituall Court, which when the Common Law obstructed, by issuing Prohibitions, enjoyning recidence, strict expositions upon the Statute of *Pluralities*, and the Layty in generall exploded for negligence, pride, luxury, as in them most monstrous, there arose a quarrell; to decide which the ordinary Courts of Iustice are wav'd as partiall, and they apply to the Councell Board, where the question notwithstanding the unanimous opinion of all the Iudges, is not over-ru'd to the disadvantage of the Bishops.

Lo here that grand Controversy revives, between Ecclesiasticall and Temporall jurisdiction, which had bin by *Henry 8* smotherd among the rubble, and till this layn mute; each labours to engage a party, and ever since each has had an influence or underhand working to subvert the other; The Clergy doubt the sense of a Parliament managed by lay-hands, to whom the wondrous zeal, patience, constancy of the Ministers was then as plausible, as the insulting arrogance of the Prelates odious; they soon found they won few by the *spirit* of their Cause, and that their faction was supported only by such as were engaged in point of interest, and renew; *meeknesse* and *humility* engage the affections unto pity, and haughtinesse begets more feare then love. High time it was to cast about for a more firm support then the people, lest their own sloth and the uncessant activeness of the *Precise*, not only wrought them out of jurisdiction, but of being: To the *Court* they addresse; to gratify which and by engagement therof to secure their own greatness, they contrive their utmost diligence how to erect therein

21. H. 8. 13.
Dugbies case, 4.
Rep. Drury case,
ibid. Ho land,
ibid.
2 id. Sir Ed. Coo,
1122. Char. in
Artis Cler, 13.
 128 601,

an Arbitrary power above all Law, not disputable, not controuleable no, not by a Court of Parliament; wherein they concenter with the common interest of the Romanist, who doubtlesse as these (though not with any design of reall service to the Court, but of ease and advantage to themselves) are not unready to contribute to the establishment of such an absolute power, under the lieu whereof they may lie secure against the stormes of Law, scarce tollerable, were they driven to an execution; This we may presume, if we esteem them men, and so naturally desirous of a good condition, or Christians, and so zealous to propagate that, which they esteem truth.

But neither the slight of the Jesuite in sowing the seeds of this grand design, nor the subtilty of Statists in watering, nor the dexterity of Parasites in reaping, could ever ripen it to a full maturity, were not the plow drawn on by those Heifers, our own Clergy; Those who were confided in for the direction of the conscience, leading men for fame of learning, credit of Religion, eminent sticklers against the Romanists in point of controversies; These having prostituted the Pulpit, and their endeavours to work on closely this design, could be only of power to doe mischief; yea, by so much the more, as they were expected to doe good, and so to be. *Tantum religio potuit suadere malorum.*

Lut. lib. 1.

SECT. V.

How the Hierarchy was and is accommodated to incroach upon the Publike Liberty.

First, as the Courts had (in consequence) adjudgd it ^a Law to be a slave, so the Clergy project to preach it Gospel to continue so: To which end by monstrous inferences upon the Text, a divine prerogative is new-coynd; and by a fallacy ^b *ab eo quod est secundum quid, ad id quod est simpliciter*, Those Scriptures which ascribe power to a King, were it by inspiration or peculiar application to those of ^c *Israel, Assyria, Rome, &c.* are wrested to intend the King of England, as if the title bounded the

^a Dates case in the case of impost exchequer, *M Hambdens case* in Ship-money, *ibid.* In the Case of Sope-boling, *Cambr. Sellat &c.*

^b *Aristot. E-lenc.*

^c *1 Sam. 8. 11.*

C

authority

authority, and not the municipall Law of every State, or that every State that had no King were an undivine Government; That all Lawes were but acts of *Grace* revokable at the Kings will; which will and Gods Ordinance had the same Latitude; That in all commands his *will* must be obeyed for conscience as the *highest* powers, as if any that command *extra territorium*, beyond their legall authority were in *that* a higher power to be obeyed. That all expostulation, or resistance of instruments is damnable; So busily they plyd their own interests in doctrines of this nature, that Majesty it selfe has sometimes, not without opprobry checkt at their flattery, and falshood: but these Texts as *b* others by the Devill falsely blas'd, they wrest and throng into Homilies, and *c* books to be dispersed by Proclamation into every Family.

2. Then they require their Subordinate Clergy to enforce by way of doctrine *those* positions upon the consciences of their parishioners: None can be recommended to a Bishoprick but he that is a profess'd stickler and well studied in the art of fisting of a Diocesse, and canvassing *Non Conformists*, such as scrupled at their unauthorized Canons, or were squemish to adde or alter the genuine sence of the expresse Text: Such hotly-zealous-ones as dared to envey openly are rushd upon by the High-Commission, a Court new furnished, and diverted from its first institution to conforme Recusancy, as a Religion destructive to the then State; where, by a monstrous power (altogether ungospellary if wee respect the *meek* doctrines of our Saviour) from some they rend their eares, others noses they slit, some stigmatizd, others gagd, all worried; the rest that were affrighted, are in charity vouchsafed an habitation in the *New-World* among Savages; whither (either weary of punishing by reason of the multitude, or ashamed of their own cruelty) they had designed by degrees to force all that were not totally concurring; * So *Paul* being exceedingly mad persecuted the Disciples even unto *strange* Cities. Now because some more soberly conscientious, opened diligently the practicall wayes of God, which without verball bitterness was enough to unvaile the mystery, they are suspected for *Shew-Conformists*, and racks for the soule are provided to undisguise them;

* Rom. 13.1.
Extra territo-
um jus dicenti
non paretur im-
pud. 11 Rep. 77
Id rex potest
quod de iure
potest. Bract. lib.
1. Stamford. 16.
* Mat. 4.6.
Uiperina est ex-
positio que cor-
rumpit textum.
* God and the
King Edit.
1607.

1 Eliz. 1.

Vid. Regiā.
Cant. Ebor. &c.
Sp. 1. 7. 11.

New-England.

* Acts 26. 11.

them; new Ceremonies are enjoyned; Popish adorations, the book of *Sports*, and now at last that undoubted pill the *Oath* for Episcopacy; he that evaded or perhaps had slight or faculty to swallow the first must straine here; he that strained not here was countenanced, as presum'd willing to swallow all, as a person though perhaps not throughly for, yet not *ex professo* contrary to their design.

3. Having thus driven the good Sheapheards from the Pastorall charge of their own flocks, and placed such hirelings as were loose in soule, as the other strict; It is their next diligence to prepare the Sheep, to adapt people to receive without enquiry, doctrines for authentick upon the credit of their Priest; To this purpose, first they indulge the vulgar in all wayes of licentiousness; Sports, Ales, May games, Beare-baytings, yea and those upon the *Lords-day*; As *Jeroboam* they pretend ease; *it is to much for you to goe up to Hierusalem*: This to incense the people against the severe discipline of the Puritans, or to rock them so in a carnall way of liberty, as not to awake and check at the designe of thraldome, as better favouring Leeks and Onyons with sloth and security, then the desert way to the Land of *Canaan*; then to wean men from scrutiny into Scripture, they Preach ignorance to be the mother of Devotion the super-excellency of submission to the *Priest*, from whose lips we are to suck knowledge; Bibles with Comments are exploded, Lectures silenced; to goe to a Sermon at the next Church was hainous as a Conventicle, though none were at their own, or perhaps worse then none; one houre and just so much must bee gallopt over in a forenoone homily by their sworn Chaplaine, who in the afternoone would hackny over a few formall Collects, and then *recreate* his dull Parish about a May-Pole.

1 King 12. 28.

Exo. 16. 5.

Pray too, men might, and that often but not a word beyond the *set forme*, nor not before a Sermon, which that it might be the *lesse*, must the Common-Prayer bee read at large: Oh, that most divine forme of Common-Prayer! Which I cannot but acknowledge has expressions pathetically enough, and except some redundancies may give a hint to good and ravishing conceptions: but to bee obliged to that *only*, being of

Vid. Can. &
Constit. Edit.
1603.

Acts 2. 4. 1. 6. 12. humane compofure (when we have persons qualified with ef-
28. Acts 2. 17. 1. 2. ficacious gifts of prayer, that ſpirit of utterance fore-prophefi-
44. 3. Col. 3. 2. ed, to be poud on *all* fleſh were to erect an Idoll to our own
25. fancies, mere will worſhip: which being chaunted over daily
 by every drunken Prieſt, woman or child, becomes direct *opus*
1 Sam. 1. 16. *operatum*, a work of forme, lip-labour, and not in conſe-
 quence to be diſtinguiſhed from that Maſſe which is ſung for
 three-pence: Monſtrous project? to ſtint Gods Spirit in the
 exerciſe of gifts; to barre man from approaches to his Maker
 which he out of his Almightyneſſe can hear, be it but a ſigh or
 groan, if as *Hannahs* it be cordiall.

Yet are wee ſhort of the true Reaſon? which was not ſo
 much to enhance the divinity of that book, as to diſable men
 in the exerciſe of conceived Prayer, the zeale, heat, cordiall ve-
 hemency whereof as it gives enlargement, quickning, growth
 unto the Spirit, ſo does it fix, engage the drouſie Auditory
 to attention and concurrence; whereby it becomes not ſo
 much the labour of the tongue as of the *heart* elevated with
 the Miniſters; and that touched, enflamed, begets a ſence,
 that true Religion is more then forme, that Godlineſſe is a
 greater myſtery then to goe to Church, or to be cal'd Chriſtian;
 from which quickning will ariſe a growth, a more zealous
 ſcrutiny for knowledge in the wayes of God, in*precife walking;
 a ſearch of Scripture, like thoſe more noble of *Berea*, whether
 the thing be ſo: By the cleare light whereof men would ſoon
 bee reſtored to their common ſence, and the Clergy become
 no further *copies* then they agreed with the Originall.

Yet for that, nature inſtructs all men that there is a God,
 and warps the ſoule to a falſe diety, if it bee not ſetled in the
 right (for I ſuppoſe there were never any ſuch people as mere
 Atheiſts) therefore a politick logicall Religion was fancyed, to
 ammuſe and poſſeſſe the vulgar with a *forme* of worſhip; to
 which end like the old Pagans they ſumptuouſly adorn the
 Churches, rich Copes, Holy Veſtments, exquiſit Images, ra-
 viſhing Muſick, the *Sanctum ſanctum* is bedreſſed with
 ſuch wondrous ornaments, and applyed to with ſo exact Ce-
 remony, as if God were corporally and only preſent upon the
 Altar, and had confin'd his Almightyneſſe and all his attributes

to a *Chalice* to be communicated by their Priest at will, whose sanctity is permitted to tread the holy ground within the Railes, while the contemned Laity gaze without, and adore; Altar, Priest, Sacrifice, in emulation of the pompe of *Aaron*, as if we were still under the *Vaile*; which *secundum quid* was true, for it was to abuse and besot the blind Parishioner to believe that there was some high mystery in the mere forme of that stately worship, in the solemnity, of that sensuall service, upon which ravishments, he might contentedly imploy his outward sense, and their acquiesce and rest for his salvation, without trouble of more scrutiny into the wayes of *heaven*, and so of *them*.

SECT. VI.

The first consideration, why expedient to extirpate Prelacy.

THIS premis'd, *ita videtur*, it seemes to me a matter highly conducing to the prosperity of this Kingdome, to extirpate by a Statute that Hierarchyall government by Prelates, and to establish another Discipline more suitable to the Reformation and the true interest of this State, which may bee more evidently demonstrated, if it bee considered in its severall Relations.

First consider it, as it relates to the publick liberty of the Nation; The English are without doubt a ^a free people not oblig'd but by their own act explicite, or representative, in point of property ^b *quod nostrum est sine nobis (facto vel desectu) à velli non pote*; Such Lawes as are in force are presumed to be by consent of all, and bind equally both King and people till *codem modo quo constituuntur, dissolvantur*, the same authority revokes that did enact them; and indeed the frame of this Government is of so rare and fine composure, that the clashing of it in disorder would endanger a confusion unto all, as posying it in its just ballance yeelds more happinesse to all, then can be presided in any other State; Nay, it is grounded upon such deep principles, that as the subject cannot without

^a Bract. lib. 1. Glanv. b. 1. Fines. de legibus Angl.
Rex ad tutelam legis corporum & locorum est erectus, &c.
Et ut non potest capere, &c. nec Rex qui caput corporis politici est, nec potest leges corporis illius nec ipsam personam sustinere.
Hinc patet, quod, si non esset, non esset, nec esset, nec esset.
cap. 3 & 4.
p. 8. ep. 2.

² *Casus fortuitus
non est speran-
dus &c. 4. Reg.
= 8.*

without huge change in fundamentals entrench upon the Prince, so cannot the Prince without infinite danger and much sufferance to himselfe encroach upon the people, nay it may be averred *not possible* without the assistance of the Hierarchy, as it now stands since the Reformation, totally depending upon the Crown; *Ab esse ad posse*, is sound Logick; what has been, may be; and security against that, cannot be had, unlessse we are satisfied, that no Prince will covet more than Right, or that the ³ Clergy will be all Saints; men so upright, as not possible to be bias'd, for feare, favour, honour, renew, or revenge; and that *all*: for if Lordlinesse, sloth, luxury, pomp, can lure but *one* haggard into *one* diocesse, he is sufficient by his sole power of ordination to swarm drones, Court-Profelytes enough to stock a whole Kingdom; But of this seemes the lest doubt, since such Ministers as make a conscience of this truth, explode this dignity as a Monster; others that were Prelaticall, bee it either weaknesse, or malice, or obstinacy, yet justifie their old positions so fatall to the very essence and being of all limited qualified government, that it may be thought prudence to silence their persons, much more that *function* which so accommodates them to disperse such unsound dangerous positions among the people; high policy therefore it is to remove this rock of offence to *any* which is so opportune to be occasion of confusion unto *all*, *Abundans cautela non nocet*.

SECT. VII.

The second consideration, why expedient to extirpate Prelacy.

SEcondly, consider it as it relates to the Reformation of Manners, *one* genuine office of Church Discipline: This seemes to bee calculated for the Meridian of the Church of *Rome*, whole interest it was to muffle people in a unity of ignorance, which it has a rare faculty to effect by assistance of Auricular confession, and the *singlenesse* of Priests;

By

By the first, they ferrited into the inmost thought, by the other they had freedome from wife or child, and became *solely* attendant to the commands of their Superiour, in which they were so officious as they were an inquisition to the Parish, thereby to prevent inquiries of the Laity into the light of Scripture, lest discovering the *slavery* of their ignorance, they should mutiny: But now (the Reformation setting free the trade of knowledge, and depriving the Hierarchy of those two terriers, and now also the ^a Oath *ex officio*) that Discipline is to loose, disjoynted, unsufficient to obstruct and blite the spring of Popery, to reform Heresies, Blasphemies, &c. much lesse those finnes *quotidiana incurfionis*, oathes, drunkenesse, lying luxury, ^b *bibit iniquitatem quasi aquam*, which being emergent every houre, every where, every way, are impossible to be restrained by the Bishops Courts which sit not often, and then at a great distance, whither the charge in travaile will out porportion the offence; Every slight extravagancy for which a soule may, ought to be admonished, perhaps merits not to bee press'd on to so great a sufferance as the charge of a Promoter; by whose griping a frozen soule is more embitterd and crufted to revile, then thawed to reforme: Indeed that so scandalous a sinne of *incontinency* has been a Benefactor to the Spirituall Court, having endowed it with an obscene *title*, and polluted it with lewd discourse; but the offender is supposd more oft to commute his Pennance then his sin, since by that triviall sufferance of his purse hee is rather chaulkt out an easie way to recommit it, then be penitent; yet is the mighty waspe more awfull then to be at all hampered in this Spiders Web, so easly to bee evaded, affrighted, concealed from, or broke thorow; that Discipline which is *adequate* (*proprium quarto modo*) to reform sin must be executed not *lucris gratia* but *promp-* ^c *to animo*, without feare or hopes, the reward must not be profit but the conscience of the act.

For that small measure of restraint in sinne, &c since the Reformation, we are obliged not to the Spirituall Court, but to those Statutes for Uniformity, against perjury, incontinency, usury, simony, idolatry, abuse of the Preacher, traducing the Sacrament, swearing, drinking, neglect of the Lords day, &c. which

^a Stat. 16. Char. against the High Commission.
^b Job. 15.

^c Pct. 5. 2.

1 Eliz. 1. 27. Eliz. 2. 1. Eliz. 2. 35. Eliz. 1. 5. Eliz. 9. 45. Eliz. 9. 29. Eliz. 13. Eliz. 8. 39. Eliz. 18.

21. *Iac.* 20. 3.
 1a. 21. 1 *Iac.* 2.
 4 *Iac.* 5. 21. *Iac.* 2.
 7. 1 *Iac.* 9.
 3 *Cha.* 3. 1 *C.* 2.
 1. 1 *Cha.* 4.
 3 *Cha.* 1

which our Ancestors (sensible of the insufficiency of our Church Discipline) authoris'd Judges and Justices of Peace to execute; though those also were expedients altogether unproportionable to a *spirituall* work; For Sate-Laws can range the outward man only to conformity, and make the party lesse scandalous, though the *heart* bee still malignant, as the body leproous, though the attire be gay: The heart like a knowing Pylot steeres the whole man and must be reduced by admonitions, doctrines, Scriptures, the *proper* work of Church-Discipline. To effect which, this of the Hierarchy is altogether incongruous; for (omitting those Annuall Visitations and Church-Warden presentments, to beget *perjury* and *tenne groats*) since the Reformation, it lies idle like the vast bulk of a *ship* drawn ashore, which consumes much in trimming and garnish, but is altogether uselesse, unlesse it be lancht again into its old element of *ignorance* when if it be refurnishd with the sailes of *Auricular confession*, *Secular authority*, and a *single Clergy*, it will swim with much gallantry and speed into an Ocean of *Superstition*, and reduce this Kingdom into a unity of *blind devotion*, with wind in poepe.

SECT. VIII.

The third consideration, how expedient it is to extirpate Prelacy.

* See first part
 of In. c. 1st of
 Eng. pag. 2.
 3, & c.

THirdly, consider it as it relates to the true interest of this Kingdom which is a * unity in the true Reformed Protestant Religion; to cherish, countenance, and supply the *Reformed Party*, with as much zeale, vigilance and supply as *Spain* the *Papacy*; that so all those of the Reformed Church disperisd through all the parts of Christendom may apply and repose in us as the *Head* of *that* party, being most opportune for strength and Scituation; which they now have no encouragement to do, since we seem, doubtfull, but *half-reformed*, by reason of our discipline, which in their sence is *Antichristian*; It solaced a *Romish* Prelate when he saw the Hierarchy continued, that since

Banner Bishop
 of *London*.

we tasted of their breath, it would not be long ere we eat of their
beef; and a subtle Jeuire prescribes that to rounge the Puritans of
England into order, the best expedient is to extort from them an
 approbation of *Episcopacy*, as a function adapted to deboynt
 them with luxury, pomp, sloth, extinguishers of that zeale,
 which without other slight, then evidence of the word is suf-
 ficient to propagate the Gospel: quench but that zeale, and
 wee shall slide into a kinde of *Poluick* Religion, and so to
 Popery.

Of this there needs no other argument, then the *present dili-*
gence and importunity of the Popish: even those barbarous
Irish covenant to maintaine Episcopacy with the power and
 priviledges of Prelates, &c. they well know either it is so *loose*
 a Government, that they may well evade, or so *ill managed*,
 that there may be dispensations, or that it is a *crack* that leads
 to them, and that Law enforces nature, when it stumbles her in
 the way; Tis so farre preparatory, that one Statute reduced us
 to the Church of *Rome*, and one Statute ousted it againe;
 Repeale that one Statute, and by reason of our Discipline (every
 way accommodated for conformity) tis resettled without the
 least disturbance; ambitious nature soon adapting the present
 Bishops to concurrence in point of interest (for by the almighty-
 nesse of Papall power they can only secure themselves against
 the Laity) as it did when Queen *Mary* re-established it: At
 which action few Bishops forsook their Diocesse, and *una-*
voce they dissented in the House of *Peeres* at the alteration
 by Queen *Elizabeth*, *Præstat cautela quam medela*.

Contingen Pol.
 l. b. 2. cap. 18.

Vid. Irish Co.
 venant.

Rot. Parl. 1 M:
 Rot. Parl. 1 El.

Now if their Hierarchy shall be *totally* discomposd. their re-
 newen disperfd, and more equally distributed, their Titles nul-
 lified, not a *Relick* left to build up any hopes of a Restauration,
 as it may acquit us of infinite dark contrivements daily brood-
 ing to resettle or connive at Popery (as then become scarce
 possible, however infinitely troublesome;) so would it beget con-
 fidence in all Reformed Churches to adhere and abide by us as
 the *Grand Pillar* of that cause, without jealousies of relapse
 or lukewarmnesse; by whole trusty correspondence this Nation
 would enjoy a glorious influence in all the States of Christen-
 dome, See *postea*.

Vid. Divis. 2.
 S. 8. ult.

SECT. IX.

The fourth Consideration.

Fourthly, consider it as it relates to the *present* State of our Affaires ; In the processe whereof, the common interest of King and people is like to be entombd.

The difference though it reflect strongly upon the point of Popery, yet seemes not that *in directa linea*; This, both seeme not unwilling to extirpate ; And indeed since by the Lawes in force, it is ^a Felony to receive a Priest ; since every ^b Recusant must pay 20 l. a month, or all his goods and two parts of his Land and Leases : ^c he must not goe above five miles from his house, ^d nor come to *London* without licence, and that for speciall cause, nor neere the Court ; ^e he is disabled of all offices, trusts, excommunicate, no Guardian nor Executor, nor can pretend to an advowson, nor retaine a servant Recusant under paine of 10 l. a month, ought to be educated under a Protestant : if he be bred beyond Sea, he shall take no benefit by any gift, conveyance, descent, devise or otherwise, but it shall come to the next of kin that is no Recusant, unlesse he shall conforme at eighteen yeares of age, &c. He that marries a wife that is a Recusant, must pay 10 l. a month or she must be imprisoned without baile, &c. Since he that refuses the Oath of Allegiance (wherein something of Religion is involvd) incurs a *premunire* (that is : shall be put out of the Kings Protection, his lands, tenements, goods and chattels shall be forfeited, and his person imprisoned, &c.) An extirpation must in time ensue either of persons or opinions without any other new provision. then that which is already legall, *yea legis anima*, due execution.

Both the *Covenant* it selfe and those two *Declarations*, (Scottish as well as English) transmitted to the King at *Oxford*, (if throughly and maturely sifted) will evidence that the heart and marrow of this difference consists in the point of Prelacy ; which, the clashing of these times has enforced so farre to unmaskt it selfe in acts, words, and writings, that it is resented by

^a 27. Eliz. 2.

^b 23. Eliz. 1.

^c 29. Eliz. 6. 3.

^d 3. Jac. 4.

^e 35. Eliz. 1. 2.

^f 1. Jac. 4.

^g 3. Jac. 5.

^h 3. Jac. 4.

ⁱ 3. Jac. 5.

^j 3. Jac. 5.

3. Cha. 2.

7. Jac. 5.

^k 16. Rich. 2. de

pernumire, cap.

5. 27. H. 6. fol. 5.

Rep. 11. fol. 63

Co. Inst. 133. a.

Co. Pla. fol. 434

Rast. Pla. fol.

221. 446.

Decla. 30. In.

1643.

by a grand sence in both Kingdomes to be that *Pandora*, out of whole box has issued all our evils, and therefore with as much caution to bee extirpated, as the purity of the *Gospel*, or the common *liberty* to be preservd: Such influence it is suppos'd to have upon the Civill Government, that not as a *new Law*, but as a security for *all the old*, is this demanded; and upon *this* and some requisits for the safety of themselves and *it*, they have Covenanted to insist; so that without a consicent to this we have cause to doubt, all negotiations upon a *Treaty*, will be nugatory, and fruitlesse, unless we can suppose that all those Covenanters will submit themselves to that, which they adjudge *perjury*; yet neither are they few, despicable, nor without power; for this Cause are the *chiefe* pieces of the Kingdom fortified, and declar'd; The bulk of the English *Navy* riggd forth, numerous Armies, all manned and commanded (in things of prime trust) by persons *conscientiously* fixt, resolv'd to support this *Cause* for the *Causes* sake; such as conceive their sufferance to be Martyrdom, and their lest relenting or submission, not so much cowardize and dishonour, as *Apostacy* and *dammable*; And all these backt and supplyd by that *Metropolis* which is indeed that *Danaidum dolium*, the inexhaustible Exchequer of the Kingdom, both for men and moneys: Almost all whereof by the working of time, loanes of money, and vehemence of the Ministry, seem generally resolv'd for their common interest to support the *Cause*; by the thorough successe, whereof, the more moderate conceive they can only secure themselves, their *re-imbursements*; the more zealous their hopes of *Reformation*; both *Immunity*.

London.

Now if the King against such a *flood* of strength shall persist to *bay in* and keep up the Prelacy, he will be necessitated at last totally to rely for assistance upon the *Romish* party forraign or domestick: no considerable number of the Reformed Church making so much conscience of the function, as *simpliciter & per se*, to adventure for it either life or fortune, though perhaps some lesse inquisitive, and more gentle, could be content to beare with it, rather then hazard the disquiet of the State, foreseeing how like the fiend in the Gospel, it would rend and teare upon ejection. Popery is indeed concentrick

M^{at}. 9. 29.

with it, and they expect together a *rise* or *fall*; they are *equally* now as one engag'd: In processe it will swell to bee a quarrell *meerly* of Religion, the *Protestant* cause, against the *Catholike*: and each Christian State (as they are more or lesse religious) will contribute according to the severall interests of Profession; Nay, already there is no Christian State, in which it works not by way of influence.

Declar. of the
King, Decem.
1641.
Vid. his Core-
miss.

Omnia sunt
misera in belis
civilibus, sed
miserrimus nihil
quam victoria
que etiam
ad res re-
zit, tamen eos
possessores, im-
potentioresque
recedit, ut et-
iam naturalia
non sunt, ne-
cessitate tamen
esse constant.
malum enim vi-
sionem eorum ex
buris per quo-
vis etiam in-
visibile faciem
sunt. The sense
of this is strong
and not un-
worthy of a so-
lid apprehen-
sion; and for
rather for that
it was a sen-
tence of nullity
Sent. lib. 1. fol.
190. O. c. long
practis in Ci-
vilibus.

We see already how the Kings party has been necessitated to make a Cessation with the Irish, who (sayes the King) *have practis'd such unhumane outrages, that cannot bee heard without horror nor paralleld by Story*; who without remonstrance of grievance, without provocation, upon meer pretence of jealousie (too too weak a cause for such a butchery, were it reall) out of deep malice to the English name, Government and Religion, Massacred Marryred not lesse then an 1000. so poore helpless, hurtlesse, innocent soules men women children without mercy ferce, difference of age, sex, quality or condition, before the surpris'd English could rally themselves into any considerable posture of *defence*: These having sworn to maintain Episcopall jurisdictions, &c. have attaind the Kings Protection and upon pretences of *necessity* are drawn over and daily doe embrew their hands in the blood of the undoubted Protestant. The same necessity in processe, will also enforce the King not only to receive those *Harpies* which have formerly prayd upon the publike and all unquestionably criminous, but also to negotiate aide out of *France* or *Spaine*, whom the Conclave will sollicite with as much diligence, as the re-establisment of its authority in *England*.

Now when every true Protestant (whom perhaps tendernesse of conscience in some point of *Covenant*, Oath of Allegiance, interest of estate, office, or Alliance, dissatisfaction in the way of proceedings, that goe on like those that followed *Absoion*, in their simplicity, nor knowing any thing, &c. have formerly enclined to adhere to that party) shall seriously with him else revolve, (what mischiefs are likely to enue upon the prevalency of a *Popish* Army even *Rege contradicente*, when though the King forbid, they are enlisted in commands, able to enforce their *own* conditions; what danger at least of a toleration with

hazard

hazard to the common liberty: to gratifie the souldier and discharge those huge engagements: How bitter the Prelacy will be against the Ministers, even to their utter eradication as persons bitter against them, no way pliable to their function &c.) without retrospect, or enquiry how, why, by what neglect, by whose improvidence, things are swoln to this height, of ruine, he will ruminate, revolve the present, instant *now* state and condicion of affaires and finding a necessity of engagement upon one side, or other, (*Neutrality* being by both exploded) hee will apply himselfe as well for his own subsistence as the re-establishment of true Religion, and common liberty to this Party which in common intent is in best capacity, and has most probable designs and reason (in point of common interest) to protect both.

And shall the Protestants generally dissent that Cause, tis evident what will result; we well know the bulke of the *Vulgar* to be absolutely averse to Popery; many without other sence of it, then the *name*; and the parcell of affection which they now expresse to that side, arises from that encouragement and those examples of Protestants still about the King; shall those withdraw he shall finde himselfe deprived of his *infantry*, and begirt with such only as are Popish or Prelarick, too too inconsiderable in respect of *quality* or *power*, to re-establish him by force.

Or *concesso*, that the King by Armes Conquer, it must be by such *successive* victories, and dangers, as will lay desolate the wealth and beauty of his Kingdome, and issue streames of blood from those *spirits* that are most *brave* and active, and therefore soonest *lost*; what then can he at length command but a poore dispirited, depopulated Countrey, to the derision of his Enemies. *Jam seges est ubi iro a fuit*—Ovid. *†* *pist. 1. Nec domus, nec civitas nec gens, nec rerum natura, nec ipse mundus stare potest,*

Or shall he be subdued? *Magna horre*? who can secure his vote against a future passion, * *resciscite s; jama timere*; who knows to what bold resolutions people needy powerfull and exasperated may advance, perhaps as farre beyond their best thoughts, as their power beyond controule; Hee that surveyes

Mach.

in a Valley covets no farther then his view, upon a hill perhaps his thoughts may swell futable to his power and prospect.

Sen. Trag. in
Troade.

Quod posse fieri non pates, metuas tamen.

S E C T. X.

The first scruple, Resolv'd.

Certaine scruples occur in the next place to bee resolv'd.
Scr. Bishop is a Title frequent in Scripture, and seemes by consequence to be *de Jure Divino*: If so? The King may not condiscend to extirpate it upon any reason of State.

Ref. Επισκοπ & English *Bishop*, sometimes ^a *Overseer*, seems to intend a generall Title for both sorts of Elders, one that *only* rul'd, the other that also ^b *laboured* in the word; The office of a Pastor is often mentioned thus, ^c *Go and preach, baptise, rightly divide the word, in season, out of season, for the work of the Ministry, &c.* This duty was peculiar to the Pastor; He had a joynt power also in the point of *Rule*, and was an ^d Elder, in which sence the word Bishop seemes to be taken in the ^e *Scripture*, and either by that word is intended *both* sorts of Elders, or *one* sort is totally forgotten, both in recommendations and directions; *Paul* to all that are at *Phillipi* with the ^f Bishops, the Officers of the Church, and Deacons the Overseers of the Poore: To *Ephesus* he calls the ^g Elders of the Church some of them certainly were of the *Lairy*, for he taught them ^h publicly from House to House, yet these ⁱ he after intitles Επισκοποι, Bishops. or Overseers; He instructs how a Deacon should be qualified: and how a ^j Bishop; if in neither of these a ruling Elder be intended, either he has no Office or no instruction: ^k Elders also whom after he calls ^l Bishops, he appoints to bee ordained in every City: I suppose in that short time after the first preaching of the Gospel there could not be many Congregations in every *Cretian* Citie, so remote from the spring: Nor such store of Pastors to ordaine Bishops, in the plurall,

^a Acts 20. 28.

¹ Pet. 1. 2. Επισκοποι υπερ-
κυριτες over-
singing.

^b 1 Tim. 1. 17.

^c Mat. 10. 7.

Mat. 6. 12. Mat.

28. 19. 2 Tim. 2.

15. & 4. 2. Eph.

4. 12. & 6. 9.

1 Cor. 12. 28.

^d 1 Pet. 1. 1.

2 Th. 1. 3. 1 Th. 1.

^e 1 P. 1. 1.

^f Acts 20. 17.

^g 1 Cor. 12. 28.

^h 1 Cor. 12. 28.

ⁱ Tim. 3. 1.

^k Tit. 1. 5.

^l 1 Cor. 12. 28.

plurall, in every Congregation, if he intended only Pastors, one in that scarcity suffic'd for one Church. If it be objected, those qualifications, as *m* to feed no novice, *n* apt to teach, &c. are peculiar to the Ministry, tis answerd. 1. By *reddendo singula singulis*, all being spoke to both, let either take his respective Office. 2. There is a feeding *tam virga quam doctrina*; by the word, by the rod, by example, by all. 3. Nor is it so improper for a Lay-Elder to be ** διδασκάλος* apt to teach; now under the New-Covenant when the Law shall^a be written in our hearts, when ^b Gods Spirit shall be poured upon all flesh; which promise (says Peter) is to us and our children; either we are not of this New-Covenant, or we should be so qualified as^c to enter into the holiest by the blood of Jesus, that new and living way which he hath consecrated; whereby we are no more strangers, but fellow Citizens with the Saints; those expressions^c edifie one another, warn them that are unruly, prove all things^f, know what to answer, & let your communication be to the use of edifying, that it may minister grace to the hearers, &c. are directed to all the brethren; and what imply they but an aptitude to Teach, not by way of Office (for I explode those extravagancies of untied zeale) but by way of private admonition information, or^h reproofe futable to that grace which is given every one according to the measure of the gift of Christ, and that Office of Eldership to which he is called by the Congregation.

Custom indeed has appropriated this word Bishop to the Clergy, and therefore this sense will seem uncouth, though anciently it was ascribed to^k Emperours as publick superintendents, the true English of the^l Originall: But (once so, it argues nothing for a Lord Diocesan, claiming as inherent to his Office, a sole power of Ordination and Jurisdiction: Bishop no man checks at, as it intends a Presbyter but as it induces Prelacy, viz. a stately supereminence Lording it over Gods heritage and their own brethren, equally with themselves divine: A meere politick innovation when the Clergy wanton'd in prosperity, to intaile pomp and secular dignities to their own Tribe; working by their advantage of learning, upon that blind devotion wherein they had long muffled the dull Laity:

so darkning their shop like the subtle Tradesman, to vent the better his *bad* Commodities

confl. Later.

Farre from Primitive was the erection of a Parish and long it was that Christianity was exercis'd in Corners; is it probable that a Diocesse could be instituted before a whole Province were converted or at least countenanced the Profession by a Law; we finde no boundary for Episcopall Jurisdiction in the Scripture; both ^a the Articles of our Church, ^b the harmony of Confessions, and our ^c Statutes, strongly imply no *Ius Divinum* in Episcopacy if they doe no more.

^a Artic. 34. 77.
^b S. A. 10. 1. 16
^c Stat. 37. H. 8.
17 1 Ed. 6. 2.
1 E. 5. 1.

The first that planted this Government in England was *Austin*, who having Christned King *Ethelred* forgot not to negotiate the interest of *Rome* in erecting the Hierarchy; The Monke swells to be an Archbishop, and being so, stomacks a sort of poor humble Christians that had long before (*tempore ut scimus summo Tiberii Caesaris* about five years after the Passion been planted at *Bangor*, and living meekly and in low condition decryd that pompous dignity as a *Monster*; the proud Priest incenses the new Christned Prince against those poore soules; yea and himselve marches to the slaughter, where in one day not lesse then twelve hundred submit to Martyrdome with a patience like that of Lambs, rather then acknowledge his authority: whence ^{*} one observes that *Canterbury obtained the Primacy by first shedding the blood of Martyrs*. Since this in severall Ages Diocesses have been erected, and againe destroyd at the pleasure of the Prince; ^a *Dorchester* was anciently a Bishoprick, and so was *Shirborn*, ^b *Chester*, *Gloster*, *Peterborough*, *Bristol*, *Oxford*, were incorporated to be Seas of Bishopricks by the Letters Patents of *Hen 8*. The Bishoprick of *Man* was anext to that of *Chester*. And I see not why the same reason of state that extended the Diocesse of *Lincoln* to 1250. Parishes and shard out to that of *Rochester* but 98. may not (without entrenching upon Divine Right) mount every single Parish or Presbitry to a Diocesse, unlesse the *circuit* of a Diocesse, *number* of Inhabitants, *extent* of Jurisdiction be evidenced from the Text which none pretend.

Esda. Gildas. Godwin, &c.
^{*} *Ger. Tillur. de clis imp. Sanguine jan. Corum domber nensis Ecclesie primatum ostendit.*
^a *Art. & Monum. p. 500.*
^b *An. 31. H. 8. 9*
An. 34. H. 8. 10.
17 33. H. 8. 32
Le Pare ne done benefice al a. lina because the Church of England was founded in the State of Prelacy perle Roy & ces ancestors
21 Ed. 1. Stat. de Carl. Cardus case 5. Rep. 130
le Roy presnt apres 3 six mois pur laps, quia evesque fuit founde per le Roy id.

I am not yet convinc'd that any discipline is of Divine Right, my doubts shall be anon discourd: I wander not too wide from
my

my own profession as to determine this or that in another, only so farre as a common Christian is obliged to enquire; me thinks in three respects, Prelacy thawts the drift of Christ in the institution of his Gospel, and his own practice.

1. In the loftinesse of their Pompe: Christ indeed was a King but not of this world, it was^a of heaven; his^b Scepter was that of righteounesse, his enemies^c sins, and those he came to vanquish, not dominions; ^c he has no outward form, or comeliness, and when wee see him, there is no beauty that we should desire him; ^d though *within* he belike the Kings daughter all glorious, yet ^e sufferings and contempt are his inheritance; ^f Of *all men* for his sake, were *his* to be hated; ^g the Scribes indeed cover the highest roomes, enlarge their garments and be called Rabbi, but (descants our meek Jesus) *Bee yee not called Rabbi, for yee are all brethren, be yee humble for I am so*; Through many afflictions, much want, must wee enter into his Kingdome; *non est è Terris mollis ad astra via.*

^a 1oh. 18. 36.

^b Heb. 1. 8.

^c 1st. 53. 2.

^d 1st. 45.

^e 1 Pet. 2. 21.

^f Mat. 10. 27.

^g Mat. 23. 6. 7.

Acts 14. 21.

2. In their ceremonious Services: God is a spirit, and must be servd in *spirit*, which is so pure and simple, as it is soone cloggd with outward formes from inward elevations, quicknings, motions; in the innocerice of this Service there need no other instruments, then the eye, the eare, the tongue, nay, and without them, bee there the *heart*; a sigh, a groane fetched from a panting soule is of more import then the Sacrifice of a 1000 bulls; Every day now that the vaile is taken off is to him a *Sabbath*; the whole world a Church, all Creatures are as Crosses; the soule must not be stinted, but as boundlesse to enlarge it selfe, as the God it worships; why then as though living in the world, are we yet subject to Ordinances? *Let no man judge you in respect of meat or drink, a New Moone, a Holy day, or the Sabbath; which things have but a shew of wisdom and will-worship*: why not read without a Hood, a Cope, a Surplesse, why in this part of the Church; if it be most to edifying, why travers we to that? why bow we to the *East* is not God equally at the *West*? Is not the heart delighted in the Service-selfe, but it must be sensuallizd and amuld with the melody of an Organ? *The*

Non vox sed vultus.

Heb. 10. 10.

Col. 2. 13. 8c.

Gal. 4. 9.

Non musica car-

dulased cor.

Rom. 4. 7. 19.

E

King-

dome of heaven, is neither meat nor drink, Hymns or anthemes, white sleeves, or Sirplisse, but righteousness and peace, and joy in the Holy Ghost.

3. In the nature of their censures: The weapons of Christs warfare are nothing carnall, *He smites the earth with the rod of his mouth, with the breath of his lips does he slay the wicked:* Such as revolt, he reduces by the Spirit, not the Sword; if he be obstinate, he withdrawes from him, or at most *ejects* him as unworthy of him: If any man that is cald a *brother*, be a fornicator, a rayler, a drunkard, &c. with such a one *οὐκ ἔσθωμεν*, no, not to eat, (no, not at the Table of the Lord, if we eat there.) Those sonnes of thunder were rebuk'd when they cald for fire, *ye know not of what spirit ye are;* His conquest is by *sufferance*, whereby hee puts to silence the malice of evill doers: ^b The Church is a Dove, an undefiled one; she neither plumes upon her prey, nor tires upon the bones, neither have her feet tallons, nor is her beak *bloody*: Indeed her garments are sometimes red as those that tred the Wine-presse, but it is with her *own* blood shed by others, not with the blood of *others* shed by her: The passion of *Elisha* that hurried him to a curse, which tore in pieces forty and two litle children, that cald him bald-head, has no approvement in the Gospel; Those precious flames in which the Martyres suffered, have kindled as many Converts as sparks; Gospel meeknesse *melts* a soule, when the fierce Law perhaps may *beat* it into powder, but nothing soften it.

How monstrous then are those High Commissions, firings, croppings, imprisonings? &c. The Sword, the Fire, the Axe, have been expedients proper for *Mahomet* and the Heathen to establish their impostures: Christianity has a peculiar efficacy to propagate it selfe, ^a *non resistendo sed perferendo*; The power of the word, and the humility of Professors: oh the patience of the Saints; these brandished with ^b *Stephens* spirit cannot be resisted; will easily subdue that ^c *spiritual* wickednesse against which a Christian wrestles, will levell the *highest* thoughts with the earth, casting down imaginations, and every *high* thing that exalts it selfe against God, bringing into captivity every *thought* to the obedience of Christ; the ^a *whole* (yea

Eph. 6. 17.
Isa. 11. 4.
Isa. 10. 14.
1 Cor. 5. 5.

1 Cor. 5. 11.

Sic ut vincere,
disce pati.

1 Cant. 6. 9.

2 King. 2. 23.
24.
Sargis maximus
est semen
Ecclesie.

^a *Austin.*

^b *Act. 6. 10.*

^c *Eph. 6. 12.*

2 Cor. 5. 5.

2 Cor. 10. 4.

Eph. 6. 12.

^a *Ἀναστατε
τὸ πνεῦμα
ἐν τῷ βίῳ
ὡς ἐν ἀνι-
στὰς τοῖς
ἰσχυρῶσι
τοῦ αἵματος
τοῦ Θεοῦ.*

(yea and *only*) armour of God, what is it, but to have our loynes girt with *truth*, to have on the brest-plate of *righteousnesse*, to have our feet shod with the preparation of the Gospell of *peace*? to take the sheild of faith, the helmet of salvation, the sword of the spirit, and thats a sharp one, *the word of God*? with which (if we believe God) we may be well able to quench all the fiery darts of the wicked, without the aide of Steele; an instrument so preposterous that it never thrivd when it was managed *by believers*; it never fail'd to promote the Gospel, when it was exercis'd *upon them*: Nor indeed did ever the Gospel need those secular fomentations, till its genuine censure *Excommunication* began to be contemned; which was occasioned, when the Clergy (who pronounc'd that awfull sentence, which excludes men the society of Saints) grew loose in conversation, and prostituted it to their passion, or their interest for tythe of mint and rue, whereby it became a censure temporall, customary, and no more valued then a Law-Processse; and so it is, and will with us continue, untill the blessed Sacrament bee restored to its proper right; when all that are prophane or scandalous, or ignorant, may communicate, who will shortly care to doe so? commonnesse to all makes it, if not by all neglected, yet worthily receiv'd by few; shame it is, that high Mystery which is fortified with cautions more then any, should become a thing of course, and prostitute to the will of all; he that knowes hee may be excluded for unworthinesse, will be the more inquisitive what it is; the more carefull that he may deserve it; the more fearfull to bee Excommunicate: Pardon this digression.

1 Thes. 5.

Eph. 6. 16.

Acts and Mon.
Sparsum.

Gal. 5. 22. 23.

Gal. 6. 1.

Turpis est pars
que cum toto
non convenit.

'Tis the *miracle* of Christianity beyond all Religions? by love, joy, peace, long suffering, gentlenesse, goodnesse, faith, meeknesse, temperance, &c. to assault powers, lusts, ambitions and subdue them; to scourge the disobedient and reduce them meekly, with a sence of their own shame, of the purity and innocence of profession; an invincible argument of divinity in the *Author*, of power in the *ordinance*.

In summe, Prelatick worship in the *whole* bulk seemes for-
mall, sensuall, politike, without proportion or adequatnesse to
Gods Essence, which is *spirituall*, and such as must be servd

a 1 Rom. 9.
 b Ἀπὸ τῆς
 ἀπλότητος, a
 simplicitate qua
 est in Christo.
 c 2 Cor. 11. 3.
 d Luk. 24. 32.
 e ἡ δὲ τῶν ὁμοίων
 simulantur pi-
 pegerunt Simp-
 zel communis
 sunt cor. c. B. 2.
 Act. 2. 37.
 f Act. 7. 55.

in a spirit, purely, in b simplicity, with a heart c burning,
 d pricking, keeping a constant intercourse betwixt God and it
 selfe, so that it can like e Stephen look stedfastly to Heaven;
 see Gods glory, and Jesus at his right hand without other
 ceremony then a flame of zeale; yea, and that more fee-
 lingly then by an Image: Da Christianum, & scit quid dico.

SECT. XII.

A second scruple, Resolv'd.

THough Episcopacy be not primitive in its sole power of
 Ordination and Jurisdiction, yet tis ancient in the Church;
Et si assuetis mederi possis, nova non sunt tentanda; Let us re-
 form the persons, if they bee, or have beene amisse, not
 eradicate the function: Shall wee have no Judges because the
 Law has been corrupted?

Ref. Antiquity is considerable in respect of Gods *prescripti-*
on or mans practice; Gods command or mans *custome*, either
 in respect of Essence, or observation; what is ancient in the
 first sence is no way alterable, what is ancient in the other
 may bee error, & *multitudo errantium non parit errori patro-*
cinium, nor ought we to enquire what others have done be-
 fore us, but what Christ has done before all: *Veritas non est*
tempore mentienda, sed numine, enquire we not, what day this
 worship began, but what worship it is, that began that day.

If we may not disclaime this error, which was introduced
 by the ambitious Clergy for their own interest, why reform'd
 we any? Many Rowish Tenents (which we justly explode)
 can pretend as deep antiquity as this, and as many followers,
 yea and as large a circuit, but *consuetudo alicuius temporis, pa-*
tris, & loci non est alleganda in iis quae de jure communi omnibus
conceduntur; The Scripture is the rule of all, by that must we
 all square beliefe and not by *Customes*. Nor is it argued against
 the name Bishop, but the encroachment of an *exorbitant* Dig-
 nity under that Title, reduce them to their principles and they
 little differ from a preaching *Presbyter*: The function (sole

Ordination

Nor quid ali-
 ante nos fece-
 runt, sed quid
 corpius ante
 omnes, Bern.

Primum non
 in uno
 quoque genere
 est regula reli-
 quorum.

Ordination, *sole Jurisdiction*) has been reason'd mischievous, take away those, and adue *My Lord*.

The persons (as many are) may be learned and commendable though it adde nothing to their repute, that they accept a dignity so preposterous to the *humble* life of Jesus; nor did ever a Bishoprick make a Divine *more* good; he that is good, yet a Bishop would be the same, were he but a Presbyter, or otherwise, he is only good with an aime at greatnesse, and therein evill, and not worthy of that calling, whose chiefe reward is, *Conscience of the work*.

S E C T. XIII.

A third scruple, Resolv'd.

IT reflects much to the disparagement of those *Worthies* that first laboured in the Reformation.

Ref. Those first weeders like the good Kings of *Judah* may be said to doe all things well, but the * *High places* were not removd; perhaps weary with the toyle of that mighty enterprise, they left this *soft bed* of the Hirarchy unweeded, as most opportune for their own repose and solace: Allow all men their infirmities, *Pomp, Title, and Revenew*, are such temptations, that even the *now most zealous* of our Ministry are not therewith to be entrusted; the flesh is fraile, and the Devill wants not glosse to varnish, what hee has a will to *vent*.

But more charitably; To me it seemes more wondrous that in that *first* glimmering of light they were able to unlade the Church of so much rubbish, then that they cleid no more; That which was not made *peccatus repente*, cannot be presumd to be made *repente optimus*: The enemy sowd his * *tares* when men *slept*, we need be full awake to make a *full* discovery; our *Dwarfs* upon their shoulders may ken farther then those *Gyants*; * *Iehoshaphat* purgd much, *Hezekiah* more, *Iosiah* more then both. 2 *K.* 18. 4. & 23.

Perhaps power overawed them, or it might not be seasonable to unplume the *gay* Church at once of all her surreptitious feathers, ^a or perhaps the peoples hearts were not as yet *prepard*; ^a *Chr.* 10. 33. evident

See the Com.
Prayer Book
in the commi-
nation against
sinners.

evident it is, that those blest Fathers purposd more then they could effect, for they urgde the oblation of the present, with an *Untill* that Discipline acknowledgd Primitive, and necessary, should be restored.

However, Those first Worthies were not *Apostles* to whom nothing might be added; nor are ours so undivine, as not able to ken an error; we cannot say they were *more* then men, nor are ours *lesse*; The * Poet trifles, nor is this age more vicious then the former, nor lesse learned or induttrious; The ^a Doctor has well reasoned, That there is no *decay* in nature; The time of man is nothing shorter then it was in *Dauids*, *threescore* yeares and *tenne*, nay, we can instance those that attaine more then fourescore, yet is not their life a *paine*; nimble invention has perhaps sublimated vice to indulge the *body*, so has it refin'd knowledge for the solace of the *soule*; even these sad warres can evidence an *Horatius*, a *Cocles* an *Epaminondas*, a *Cicero*, yea and an ^b *Ephestion* and *Parmenio*; I see not why it may not an *Augustine* or an *Ambrose*; wee have volumnes as mellifluous and as *deep*; yea, and men of as *holy* conversations: Acts we see of as much *gallantry* as ancient *Rome*. why may we not of as much judgement and *ingenuity*: Gods Spirit is of as strong an efficacy and as *free*: 'Tis in the *last* Age that all the Kingdomes of the World must become Christs, and he shall reigne (I suppose spiritually) for ever and ever.

^b *Iste adama-
vit Alexandri-
um Regem Q.
Curt. Plut. in
vit. Alex.*

Rev. 11. &
7. 17. & 21. 4.

SECT. XIV.

A fourth scruple, Resolv'd.

THE King has sworn at his Coronation to maintaine the *Bishops*, and *Churches* committed to their charge in all Canonick Priviledges; *Ergo*, being oblig'd in conscience, he cannot condiscend to an extirpation.

Ref. That Oath which our King took, is indeed throngd with unaccustom'd cautions in the behalfe of Prelates; I enquire not by whose subtilty those cautions were so provident-ly inserted, but *clausula inconsueta inducunt suspensionem*; yet the

3 Rep. 18.

the words runne so to observe them *as every good King in his Kingdome ought to protect*, the Bishops and Churches under their Government, ^a impliedly so farre as they are found consistent with the peace and happinesse of his Kingdomes: we see how high this controversie is swoln; *magis pereat unus quam unitas*, one function then the whole Kingdome: better a mil- chief (were it so) then so ^b publike an inconvenience.

^a *Vbi aliquid generaliter concessitur, iure est hoc exco, tique ut no sit contra ius suique*
11. Rep. 78.

^b *Iura publica ex privatis promiscue decideri debent.*

16. Char.

But more fully: The King at the same time swore to maintaine the Lawes established; may he not therefore condiscend to alter or repeale a Statute; Hee has already disabled them in some Priviledges, their Votes in Parliament; the reason that guided his Majesty not to preserve that Right, will acquit his conscience in the residue, *Vbi eadem ratio, ibi sit eadem lex.*

There is no humane Law but is subject by the fundamentals of this Government to be altered, repeald, *Omnibus concurrentibus quæ in jure requiruntur*; and no sooner is a Law repeald, but both his Majesty and his Subjects are disoblighd from a further observation, for the Law (which the King has sworn to maintaine) enjoynes, that it should be so; Oaths bind them to obey Lawes no longer then they are Lawes.

To conclude: The ^a King has profest that he left the Scots a most peaceable and contented people; yet did he there condiscend to abolish Prelacy: I suppose England has not deservd to be made lesse contented, I am assur'd it is high time that it be made more peaceable; and conscience is the same in all climates.

^a Speech in Parl. Dec. 2. 1641.

Second



The Second Division.

SECT. I.

How the Presbyteriall Discipline conduces to advance the true Interest of England.

Church-Government by the Hierarchy, seems so rivited and enterwoven with this *Civill*, that an extirpation cannot be, without a rupture and discomposing the *fundamentals* of the State: To resolve this; 'Tis said the superstructures in Episcopacy are so *incongruous* to the Gospel, that no reason of State can be of Authority to continue them: if we pare them to the *levell* of the Word, It is no other then a Primitive Presbytry; which by speciall providence has a rare aptitude and sutablenesse with this Government, as it has with the Religion established:

Et summa ratio est qua pro religione facit.

Upon the casting out the *Popes* Jurisdiction, infinite were the alterations in the way of ^a Government, which upon mature debate were so supplyd that like a *Taper* snufft, it burnt more brightly; not that Church Discipline should be prostitute to civill interests, but so temperd in the exercise as it may illustrate, not clash with the *Law* of man, as it must not with the *Law* of God: God intended not *confusion* to a *State* when he commanded ^{*} *Order* in the *Church*.

Now it is taken *pro Confesso* that the materials of Church-Government are specified in Scripture, ^a a *Pastor*, ^b *edēro* constituted for the work of the Ministry, ^c *ἀπεριμενόμενα* *separated* unto the Gospel, ^d *continually* given to prayer, and the Word

^a *Id. Sat. 21.*

H. 8. 13. 23. H.

8. 1. 10. 11. 24.

H. 8. 12, & c.

^{*} *1 Cor. 14. 40.*

^b *1 Cor. 12. 28.*

Eph. 4. 12.

^c *Rom. 1. 1.*

^d *Act. 6. 4.*

^c *1 Cor. 9. 16.*

1 Cor. 12. 28.

Word, with a ^d *woe* if he preach not: Then ^e *Swapers*, powers, ^d *1 Cor. 9. 16.*
governments, constituted and ^f *set over* the multitude for or- ^e *Cor. 12. 28.*
ders sake, instild ^g *αποστολῆς πρὸς ἐκκλησίαν*, preceding *ruling* ^f *1 Thes. 5. 12.*
Elders. Lastly, ^h *Deacons* added upon the murmur of the Gre- ^g *αποστολῆς πρὸς ἐκκλησίαν*
cians for the distribution of Almes.

If wee shall throw aside that overgrown lumber of Arch- ^h *πρεσβυτέρους*
Bishops, Bishops, &c. which has by the indulgency of a blind ⁱ *πρεσβυτέρους*
age over-shot, and shadowed the *naturall* seed, we shall dis- ^j *πρεσβυτέρους*
cover even *low* at ground, those very Officers in substance al- ^k *πρεσβυτέρους*
ready with us settled in every Parish, by the name of *Minister*, ^l *πρεσβυτέρους*
Church-warden (an ^m *Officer* corporate, of Antiquity and power ⁿ *πρεσβυτέρους*
in his Essentials) and *Overseer* of the poore, refine by the late ^o *πρεσβυτέρους*
ⁱ *Statute*: All these are Officers in a Presbytery, and sufficient ^p *πρεσβυτέρους*
for *all*; and every wheele being already in its proper motion, ^q *πρεσβυτέρους*
every person in his station: it is demonstrative that the thing ^r *πρεσβυτέρους*
is as with much ease felted as the act pass'd; little confusion ^s *πρεσβυτέρους*
in the alteration, were there a concurrent sence of the three ^t *πρεσβυτέρους*
Estates.

Now with what qualifications these Officers should exercise ^u *πρεσβυτέρους*
their Authority is the grand dispute: That sound ^v *πρεσβυτέρους*
well, The Apostles settled in severall Churches some Rites and ^w *πρεσβυτέρους*
Customes for *Order* and *Decency*, which they did not write, ^x *πρεσβυτέρους*
because those Rites were not perpetuall but free, and *pro com-* ^y *πρεσβυτέρους*
modo & temporum ratione might be altered and adapted to time ^z *πρεσβυτέρους*
and place: what things are necessary unto life or faith, are ^{aa} *πρεσβυτέρους*
apertè, and *abundè* written; To which essentials and funda- ^{ab} *πρεσβυτέρους*
mentals of order in matters of *perpetuall* use, and *universall* ^{ac} *πρεσβυτέρους*
reason, there must bee absolute submission; but in circum- ^{ad} *πρεσβυτέρους*
stantialls there is a latitude to determine, from generall rules of ^{ae} *πρεσβυτέρους*
the word and common principles of prudence, what may tend ^{af} *πρεσβυτέρους*
best to order and decency, with respects of states, times, persons, ^{ag} *πρεσβυτέρους*
places gifts: This is not to adde to the word, but to give it ^{ah} *πρεσβυτέρους*
luster and advantage to the *better edifying*; ^{ai} *πρεσβυτέρους*
things to all men, that by *all meanes* he might save some: ^{aj} *πρεσβυτέρους*
Therefore at *Hierusalem* he complyd in ^{ak} *πρεσβυτέρους*
scandall, and after hee pretends ^{al} *πρεσβυτέρους*
ⁿ *Pharaisme* to gaine a party: ^{am} *πρεσβυτέρους*
Something at *Corinth* he defers to ^{an} *πρεσβυτέρους*
^o *set* in ^{ao} *πρεσβυτέρους*
<sup>Order till he came, ^{ap} *πρεσβυτέρους*
probably that upon view of their condition he might adapt ^{aq} *πρεσβυτέρους*</sup>

^a 1 Tim. 5.

Ordinances for their edification; and when ^a Titus came to Crete, he was upon view, to set in order *things* that *wanted*.

^b 1 Cor. 14. 33.

God is the ^b God of Order, not *confusion*, which must necessarily ensue, if the same forme of exercise must be by Divine Right enforce'd upon *all* States, since that form might be decent in *one* Civill Government, which were preposterous to *another*: Either, but one State-Government is Divine, or no Church-Discipline in the forme, though it be in *matter*.

Ovid.
-Felix quicum-
que dolore,
Alterius discas
posse cavere tu-
tulu'.

Now the forme which is call'd the *Presbyteriall*, has the approbation of all those Churches that are *reformed*, Their zealous contest for it, and unintermitted practice of it, argue it neither dissonant to the Law of God, nor destructive to that of man, *sape viatorem nova, non vetus orbita fallit*: 'Tis more pruden-
tiall (when things are in *aquali gradu*) to accept that which has been experienced, then run the hazard of a new invention, which, what it is, few men know, what it will be, none: The sympathy and proportion that it beares with the English Government will bee more evident by a modell thereof, which shall bee briefly represented, thus in generall notions, without intention of exactness.

SECT. II.

A brieve extract of the Presbyteriall Government.

1.

FIRST, There is an *Eldership* in every Parish compos'd of the Pastor and such number of the Lay-Inhabitants selected by the (*Vox populi*) the major vote, as best suits with the *nature* of the people and *situation* of the place: This Assembly meets weekly, and has authority to enquire into the conversations of the Parishoners lewdnesse prophannesse, negligences, &c. and upon transgression, first privately, then solemnly to admonish, withdraw communion, as the Apostle orders, that they may be ashamed: To suspend from the Lords supper upon contumacy, and conclude inferior differences arising within it selfe.

² Thes. 3. 14.³ Thes. 5. 12.

2.

Secondly, Within a hundred, division, or rurall denary, there is a *Presbytery* compos'd of the Ministry and some Lay-Elders sent out of every Parish; This Assembly meets Monthly, or &c.

at

at some certain place and time, with power to censure persons obstinate against their Eldershops, to inflict deeper penances, to correct exorbitancies of the Ministry or Elders, reprove scuds, dissensions, factions, &c. To institute, examine incumbents, determine the exceptions of the Parish against their Minister, make returns to the Proses and Writs of Common-Law as did the Bishops, &c.

Thirdly, there is a *Provinciall* Synod composd, &c. of some selected persons out of every Presbytery in one County, who Assemble yeately, or oftner if occasion bee, to resolve greater doubts, satisfie scruples, suppress factions, receive appeales, redresse grievances committed in the subordinate Classes, &c.

Fourthly, There is a *Nationall* Assembly or Convocation composd of a proportionable number, selected out of every County, where references, differences in Synods, appellations grievances, doubts are examined, disorders in the frame of Discipline reveiw'd, Cannons added, altered, abrogated, explaind, Articles of Religion vindicated, Innovations abolisht; generally the *whole* Kingdome in point of Religion surveyd and represented by the Agents of every County: And what shall bee thought fit, to be prepared there, and tendred to the Parliament, with which it is Assembled; by Authority whereof after mature debate, their Constitutions (or as many as are thought fit) are to be enacted as a *Law*; by whose compasse and direction all the *subordinate* Classes must steere their proceedings, without adding any thing of arbitrary resolution, for *miseria est servitus ubi jus est vagum*.

Rep. 6. 42.

This rough draught being polishd by ripe and sound debate, and *duly qualified* in its severall Classes with respective powers, limitations, restraints, injunctions, which we submit with all humility to such as are thereto authorizd, &c. will sufficiently hint to an ingenious apprehension, that thereby these and the like advantages may probably result to this Kingdome.

SECT. VII.

Several advantages that probably will accrue to this Kingdom by a Presbyteriall Government.

1. **I**T suites *more exactly* with the Common Law, in those requisites wherein the Ecclesiasticall conizance is usefull, Ordination, suspension, deprivation, judgement, of the Idoniety of persons, subscriptions, institutions, plenarty, collations, ex-communications, Cure during vacancie, &c. may with as much gravity and no lesse justice be executed, ordered, adjudged by the Presbyterie, and certified by their President, and *Common Seale*, as by the Ordinary: A person making benefit of his Office, and *single* in the execution, *Plus vident oculi quam oculi*; and in the multitude of Counsellours there is wisdom, safety. *Lapses*, as formerly, may occurre to the Crown. Patrons may invest in Churches presentative, and suits of them determined by the Law as donatives. ^b Loyall Matrimony may be tryed by a *Jury*, where the woman is party to the suit, as well as now it is where she is not party; and as it is now ^c when the issue is *nient sa feme*: Bastardy generall or beyond Sea within the Statute 25. *Ed. 3. de natis ultra mare* may be tryable by a *Jury*, ^d as now speciall Bastardy is. So Tythes may be reduced to the Common Law, as it is, where the ^e King or his debtor is party, and as it is by the ^f Statute: Such things onely being reserved within the Conizance of Church-Discipline, as tend *pro salute animæ*, and *reformation of manners*; that the Ministry be neither diverted nor subverted, by intermeddling with those intricate and factious causes which are *pro pro. vato interesse*.

2. A suppression of the growth of Popery, Herefse, Façions, Divisions, &c. all that are destrusive to the Law and Gospel; and indeed things are sworn to those luxuriences in opinion and practise, that no discipline lesse strict then this can raunge people to any unity or order, so far as for the publike it will be *neecessary*: Here the Lay-Elders being scattered in all corners of every parish, are opportune to be informd, and being awed by the supe-

riour

riour classes are ingagd to diligence and truth in duty : So that the least extravagancies (more then in respect of tender consciences the *Law* connives at) cannot start up, or blossome, but immediately it will be discovered and blited ; either by admonition in the same parish reducing, or by citation to the Presbyterie, inforcing absence or reformation : *Thorns and snares will be in the way of the froward, but he that keeps his soule, shall be free.* Prov. 22. 5.

3. A restraint of vice, prophanenesse, libertinisme, &c. upon the aforesaid ground of aptitude to be informd, and handinesse of correction : We are by the common enemy (glorying in his confession) traduc'd as libertines ; an objection not easily swayed if we consider how long a debaist person may carere in his beloved sinne without a check ; those former Courts being but seldome open, and then at a farre distance, either did not *vacare exiguis*, intend those small slips, curses, & thes, lying, drinking, &c. or by the preposterous way of punishment, it more often ruind the offender then his *sinnes*. *Annosi vulpes non capitur laqueo, Eras. Adag.*

Loe here that objection for which this discipline is traduc'd, as too inquisitive and prying : Tis answered, he that has integrity dreads no inquisition ; hee that has *none* requires it : Rulers are not a terrour to good workes, but to evill : Art thou therefore afraid of the power : Doe that which is good, and thou shalt have praise of the same : *Smite a scorner, and he shall be simple will beware ; reprove a man of understanding, and he will understand knowledge*, Prov. 19. 25. He is no Christian, but in form that has nor a discreet zeale, and zeale is of the nature of fire which burnes on till it reduces all to its owne nature ; *Quid statis otiosi* was a scourger to the idle : Nor can malice in an Officer be presumed, since he is chosen by the publike Vote ; or if it be, it cannot be injuriously active, since it is ballanced by others that have equall power, and those others awed by a superiour classes ; and he that repines at a free publike act, has too much of Libertinisme and selfe-pride, and too little of humility ; But *Lex non favet delicatiorum votis*. *Mat. 20. 1. Rep 9. 58.*

4. Encouragement to diligence in study, to perfection in learning, to holinesse in conversation ; when neither feare, nor favour, nor simony, by reason of that strict scrutiny of Presby-

Sen. Trug.

Prov. 17. 19.

vers are able to advance an *ungifted* person: The Parish also is allowed, if not their choyce, yet all just exceptions against the chosen; and when the unworthy are rejected, preferments are so manifold, that *Nunquam potest non esse virtutis locus*; a pious learned man cannot want a Benefice, though he does friends: *In the way of the slothfull there will be a hedge of thornes, but the way of the righteous shall be made plaine*: Now what more encouragement to learning then assurance of reward.

Honos alit artes, virtutem quis petit ipsam,

Premia si tollas.——

5. Prevention of that scandall to our Church, *Contempt of Ministers*: some of the more pompous are contemned for their luxury, pride, and sloth: Others of inferiour quality for their ignorance and indecencie; these are not lesse sordid by reason of *poverty*, then those other infamous by reason of *superfluity*: Most monstrous it is, to view a person honoured with holy Orders, *hackney* out his age for a ten pound cure, and the reversion of a cast Cassock, while his Lordly Plurallist riots without a thought of God, or his charge more then to reape the profit. The labourer is worthy of his hire, yes of *all* his hire, if hee be the labourer; of *none*, if hee labour not; Journey-worke is no performance, where the duty is personall: And indeed, none but persons of a narrow soule, barren capacity, obscure condition, would prostitute that holy function to such servility; for which end, such are designedly taken into orders, that so the grand Prelates may be at leisure to serve their *owne* lusts, while their Curates are necessitated to serve the lusts of *others*, parting with their birth-right, freedome of reproofe, like *a Esau*, for a messe of pottage, or a meales meat with the Lord of the Mannor.

Now we may remove this mischief with those two, *Non-residence* and *Pluralities*, and not before; which the wisdom of our Common Law has so abhorrd, that as it does alwayes presume a^b Parson to be resident upon his Benefice for the congruity thereof; so it considers the^c Statute strictly against Pluralities for their incongruity: Yet we may not rationally expect a surcease of these, till there be a more equall distribution of Church-revenue; whereby all that are admitted into Orders,

a Heb. 12. 16.
G. n. 25. 34.
b 1. S. port det
vers B. Parson
De C. in Co. ii.
D. de def. dit.
qu. il suit d'u.
le breise jur-
chase demur-
rant a^d E. in
Com. F. sedum
a'letator car-
pison serva in-
und dehere-
e dent sur son
benefice, &c.
aut. r. non est
dispensator, sed
d'issipator, non
speculator, sed
spulator.
c 21. H. 8. 13.
Dig'ies case, 4.
Rep. Drury id.
Aston, &c.

ders, may be at the same instant provided a Benefice: and that a *single* one, but competent, as is directed, and worthy of so Honourable a function: That none may want, and none be pampered unto excess: For Tythes, though I apprehend no *jus divinum*, yet I read a positive institution sequestering them, as an apt proportion (perhaps with respect to the modell of the ceremonials) for the Ministry; and the Law of God commanding obedience to the just Lawes of man, has stamp't this with a divine positive right: Therefore did the Common Law adjudge a Lay hand incapable of an impropriation till the Statute, nor yet can he discharge his owne Lands in *non decimando* by prescription, but he must averre a *modus decimandi* a way of retribution, whereby in presumption the Church is not impayred: Now if Tythes were fully restored unto every Benefice (or in lieu of them a proportionable stipend which perhaps would occasion more *love* and lesse diversion) the Ministry would more contentedly acquiesce with their single cure, not roving after new preferment, and also be emboldred without by-respects to reprove the sinfull, reforme sinne, preserve their function from contempt, not depending upon *any* for subsistence, but God and their owne integrity: How can we expect their tale of bricks, if injuriously, as *h* *Pharaoh*, wee withhold their straw: Some such equality of revenue must be, where a Presbyterie is established, lest the great ones have occasion to insult, and usurp, the inferiour to repine and mutiny; which (if ever) may be hop'd for upon the dissipation of the Prelates *unsutable* revenue, when in the totall summe, a larger income will accrue to the *immediate* use of the Ministry, then is now enjoy'd: Such therefore as traduce this Government as the occasion of poverty, or contempt unto the Church, betray much ignorance, or selfe-interest or self-will, and resent better some few dignities in their tribe, though the rest are sordid, then a *competencie* unto all.

6. Swarms of dronish people sotted up either in unnecessary services, as Chanters, Choristers Apparators, Promoters, &c. or luxurious, to foment, the riot and idlenesse of the Clergy, may be at liberty to imploy themselves in services more profitable to their Countrey, more sutable to a Christian life, and

not

Lydwood
Ord. m. sc'd.
Hist. of Tythes.
d. Rom. 13. 10.
1 Petr. 2. 13.

f. 32. H. 8. 7.
g. Evesque de
Wich 2. Rep.

h *Exod. 5. 7.*

Ignatum ficos
jeus a p. acci-
bus accit.

not lesse advantageous to themselves. And *Frustra fit per plura, quod potest fieri per pauciora.*

7. A surcease of discord betwixt jurisdictions ecclesiasticall and civill; *Cor eorum est divisum*; Their proceedings, proccesse, Lawes judgements, being divers, have occasioned as well infinite distractions in the clyent, as clashing between the respective *Professors*: Those triviall and expensive suits, quarrels, clamours, libells controversies, for mint and rue, slight suspicions as scandalous to Religion, as injurious to persons, will be abridged, and redresse given at home, by authority exercised for conscience, not for profit: *Et expetit reipub. ut sit finis litium.*

8. An exact execution of spirituall discipline, as well without expense, as diversion of a Minister from his proper function of preaching; whereas a Bishop having a Large Diocesse, either could not thoroughly execute as was needfull in so great a charge, or he shall be so intangled with *multiplied* businesse, that he becomes totally disabled to inforce his Ministry, or (which is as bad, he must performe by proxy; therefore did *John 22.* divide certaine Diocesses, as that of *Tholouse* into five, and he reasons, *Quod in eorum singulis singulorum vultus nequit ut decebat unus pastor inspicere*: Because a Pastor in so large a Diocesse could not, as he ought, know the severall *countenances* of his charge much lesse their conversations; which hee that shall officiate in one Parish, performes no more then duty, and shall have *small* leasure to be wanton.

9. By reason of that powerfull combination of the severall classes and their fast relation each to other, there will result a most pregnant security for *Religion* and the *Publicke* freedome, which will sufficiently oust as well all opportunities as jealousies of violation, and so remove that Ball of discord, which has often hurried the stubborn English into combustion; a people not lesse jealous then impatient to beare the yoke, and hardly atton'd without a sacrifice, and some sufferance even to Majesty it selfe. Provided that there be due caution that that holy Function and its power, bee not prostitute to by-ends, self-interests; but that the advantage and eloquence of a Sermon be imploy'd not to seduce, but direct the vulgar (like wax

apt to take any stampe) not to mutinies, but to wayes of peace and piety, not gadding into affaires of *State*, or forreign learning, as some most giddily have presum'd, distributing their *Utopian* doles of Prerogative and property, with more confidence then he that till threescore has bin exercised in the body of the Law: As there is mischief in inhauning of Prerogative, so to possesse the multitude with unbounded liberty, wants not its inconvenience. Monstrous it is, to heare Scripture moulded into policie, as if Gods cause could not prevaile without corruption, or mis-applying of his Word, a Jesuite first invented that false glosse of *Pia fraudes*: he thinks either that God heares not, or is not able to assist, who practices the falacies of the Devill. How often in lieu of Sermons have we been cloyd with Declarations? How often have the same Texts (*mutatis mutandis*) bin wrested to intend oppugnant causes: Both sides by a *Petitio Principii*, pretending *theirs* to be the Cause of God, not lesse to the dishonour of his great Name, then to the abuse of the silly people, who have not sense to distinguish beyond the *last* invective, while a stayed judgement explodes the impudence of the Preacher, not lesse then the ignorance of his gaping auditory.

God was neither in the strong wind that rent the Mountaines, nor in the earth-quake, or the fire: His holinesse appeares in a *still, soft* voyce. Such whose tongues are sharpe as a two-edged sword, αὐτοί, without naturall affection, ἡ ἀσπουδοί, διέβολοι implacable, false accusers, αὐτέτις, τετυωμένοι, heady, high-minded, were fore-prophefied to have but a μόρφωσιν ἑνσθενίας, a form of godlinesse, denying the power thereof; From such *turne away, for of this sort are they that creep into houses leading captive silly women^c laden with sinnes, led away with divers lusts, ever learning, and never able to cometo the knowledge of the truth*: Yee know not of what spirit ye are: I am assured not of *His*, who being reviled, reviled not again; when he suffered, threatned not, but committed himselfe to him that judgeth righteously: O let not the Pulpit be the forge of warre, of cruelty, for woe to them that build up *Zion* by blood, *Jerusalem* by iniquity; Let it allay passions, not imbitter differencies: Tis perfect Gospel:

G

If

2 I King. 19.

1^o, 12.

b 2 Tim. 3. 3.

charitatis expertes implacabiles, calumniato-

res precipites in-

fiani &c. Beza.

c Mulierculas cumulat as peccatis Grace.

1 Pet. 2. 23.

Gal 6. .
2 Cor. 2. 7.

Οἷα ἀσκημα-
ται, 1 Cor.
13. 5, 6.
2 Ver. 1. ἀλα-
λαζον, Vox
Prætoris milit.
Ipsa 9. 6.
2 Cor. 5. 20.

If a man be overtaken in a fault, restore such a one in the spirit of meeknesse, not with a self-pride censure him to damnation, hurrie him to despair: Charity suffers long is not puffed up, *non agit insolenter*, behaves not it selfe unseemly, seekes not her owne, is not easly provoked, thinks no evill, and he that has not charity, is as a sounding brasse, or a tinkling Cymball: apter to be a Trumpeter in a Battell, then to be Embassadour to the Prince of Peace.

10. Advancement of the true interest both of King and Kingdome, which is (as aforesaid) Unity in the true Reformed Protestant Religion: that so the Crowne of England being most powerfull in a *self-puissance*, and most opportune for scituation, may become the grand pillar of *that Cause* throughout the world, and being without jealousie confided in, shall enjoy upon the interest of Religion, a trusty, and precious correspondence in all Christian States. For illustration.

SECT. IV.

How a Presbyteriall Government will conduce to advance the interest of the King of England.

b The Ball of
Pius.
Attempts upon
the person of
Q. Eliz.
c Invas. in 83.
Pondre-plit,
d Exod. 1. 10.

Spaine and Rome had long since projected to erect a joynt Tyranny over all Christendome; in which huge ambition they were by none more obstructed then the State of England, while Prince and people unitedly concurred in the aforesaid interest: This therefore as *ex diametro* oppugnant to theirs, those subtile pioners have laboured to undermine, as well by ^b fly practices, as bold invasion; but by fell disasters, having experienced England to be a *firoward Beast*, (not otherwise to be shackled till it be spent and tyred by its owne unrulinesse and self combustions;) they have changed of late yeeres the whole drift of former Councells, and indeed like *Pharoah* have delt more ^d subtilly.

Agents equipag'd with all sutable accoutrements are dispatched hither to negotiate peace; free trade for sauce and sugar; the Courtiers fancied to their respective humours; nor
gold,

gold, nor glosse is wanting ; Now this riot of peace rockes *England* into security, effeminates the martiall spirit, discontinues warlike preparations, neglects confederates, engages the English traffique to that hot Climate for supplies of luxury and gold ; hence greedinesse of gaire, nummednesse of Religion, disgust of the strict wayes of godlinesse, a fraction in the reformed party ; nor are his emissaries, Priests and Jesuites (whom the Spaniard cherishes in ^a *Colledges* at a vast expence) negligent under the mask of peace, to gratifie their great Patron with the distraction of their own Country : to discover polieies, corrupt Statesmen, possesse votarists with more affection to the Spanish government then their own; chiefly to foment and sow jealousies between King and people, thereby to beget a *home-feud*, ingage the Nation in a self-worrying, exhale its owne brave spirit, which otherwise might presse too vigorously upon the interests of *Spaine* ; this is actuated by insinuating an emulation of the Spanish greatnesse ; that the Reformation is inconsistent with *free* Monarchy ; that the Neighbour Princes have attained absolutenesse by adhering to the Papacie ; that it is inglorious for a free Prince to be restrained by other *Law* then *will* ; that now was the opportunity to gain an absolute command, when the people like the men of *Laish*, liv'd secure wallowing in the luxury of peace, when the Romish party were at leisure, most ready, and want not power to secure succeſse ; when multitudes of the English Gentry who had consumed their fortunes in Court-wantonnesse were prepar'd for a recruit of wants, to become instruments of any Innovation.

^a *Domay, Brussels, St Omers, Leig, &c.*
Vid. First part of the Interest of Eng. p. 1.

Indg. 17. 7.

These lie Engineers well forſaw, that if such a design were prosecuted, it must of necessity be supported by an influence from the *Romish*, and such male-contents as either burthend with their necessities, or awed by the Lawes would contribute to an alteration of the established Government ; in the ruines and smother whereof, they might shift into greater fortunes, or at least a more *tolerable* condition then the Law affords ; for having mounted (as the only trusty) into commands of strength, they conceiv'd it easie, either to raunge the Prince to their own turnes, or upon unpliablenesse to dispatch him with as much activity as the two French ^a *Henries*, ^b the

^a *H. 3. H. 4. of France.*
^b *Pr. Orange.*

c. H. P. of 18. cles.

Prince of *Orange*, and perhaps *our own*, of whose courage and discourses they had jealousy.

Or should the stubborn people awake and struggle against the violation by a *home-feud*, wee evaporate the bravery of the Nation: when being worn destitute of advice and courage, we are expold naked to the invasion of that Romanist, whom the Conclave has long since invested with the right of this Crown, for the equity of that Bull divulgd by Pope *Pius* the Fifth, as notoriously unthrones King *Charles* (a professd Protestant) as it did Queen *Elizabeth*: Then must the Crown become *Romish*, or at least a dependant upon *Spain*, not daring to confide in *this* by reason of oppression, or in any Reformed State for contrariety of Interest.

Now shall the King manage his great affaires by the advice of such Counsellours, whose interests are *truly only English*, shall his dependance be solely under God upon the puissance of his *own* subjects, shall he devote himselfe to be the *Head* of the whole Reformed Party, shall hee concur to unite his three Kingdomes in one Interest; How invincible, how glorious shall the King of *England* be, what a flood of men, of treasure, will issue to back his enterprises, *Anglia Bisponio semper gens inclita Marte*: the English were ever glorious for their courage; What brave spirits now rowld from their effeminacy, and experienc'd, are prepar'd to display his banners, what achievement is it that hee may not accomplish for the enlargement of his Dominions, re-instating Alliances, to the increase of true Religion, the eternising of his glory: The experience of these warres (though at a dear rate) has instructed the world in the puissance of the *English*, not only in point of *courage*, but of *Treasure*, if it have a popular issue.

Doubtlesse as it is more greatnesse to bee awfull to enemies then to subjects; so it is more glorious to be King over a rich, free, courageous spirited people, then a scumme of dumpish, dejected Boores or Pefants; for hee is truly honorable that *enlarges* his Dominions not *enslaves* them, nor shall he be feared abroad, that is not belovd at home; there is spirit in that enterprise which is carried on by a *concurrent* sence of the people; he that is enforc'd marches without his *soule*.

If

*Præfer e patri
am liberis regem
de. et. Sen.*

If the King therefore will bee great, let him be indulgent to *his* * subjects, and they to *him*; let double interests be discarded, no two professions of such Religion tolerated, as clash and bandy, nor can concenter in any expedition: during which, no archievement can be undertaken, but it will thwart the interest of one Party, which will stumble, and retard it, with as much sleight and zeal as the other presses onward: Finally, Let there be a full clear thorough resolution evident, to wipe of colours of any jealousy, and then both his own subjects, and all Reformed Churches will apply to the Crown of *England* with confidence and trust, will repose in it as an undoubted refuge, will support it with strength and glory; but this confidence can never be rivited, or cordiall, till there be a conformity with the Reformed party in Discipline as well as Doctrine: till wee oust all possibility of reducing Popery: till the head of this *Sheba* be cut off which can bee only *now* by the establishing a *Presbyteriall* Government.

* *Amorem apud populares metum apud hostes querat.* Tacit.

1 Sam. 20. 21.

Such indeed there are that traduce a Presbytery as no friend to *Cesar*, and that it is not (as cryd that * *Agagite*) for the Kings profit to suffer them: But if we sadome to the depth of interest we shall finde it imposture (witness those royalties of *Denmark*, *Sweden*, and long since for 50 years in *Scotland*) and fomented by such as have a Bishoprick in their hopes for their *own*, and not the Kings advantage: It has been a deep policy to have it thought that the Kings interest is engagd with theirs, that the King might support *theirs*, as he desires his *own*; to the great indignity of the Crown, as if its Rights were not supportable, but by the aide of their Myters; which experience teaches, to bee as little powerfull as that bruised reed, to which *Rabshakeh* compar'd the King of *Egypt*. No Christian Kingdome or State has such a Discipline as *ours*; The Romish scandall it, as loose, unapt to execute the work for which a Discipline is intended, being dockt of those assistances which make it usefull in the Church: The Reformed explode it as Antichristian; and King * *James* (who well studied the Interest of a King) profess, that he lov'd and honour'd those that lik'd better the single forme of Policy in the *Scotch* Church, then the many Ceremonies of the Church of *England*, that

* *Eph* 3. 8.

2 King. 18. 21.

* ΒΑΣΙΛΙΚΟΝ ΔΩΡΟΝ, To the Reader.

1st Lib. 2. pag 33.
34.

Namque.

that are perswaded that the Bishops smell of *Papa's* supremacy, &c. Bitter he is indeed against those whom he explains to be *Anabaptists*, who contemne all Civill Magistracy, informing people that all Princes are naturally enemies to the Church, and cannot bear with patience the yoke of Christ, who aspire without measure, raile without reason making their own imaginations the square of their conscience: that cry up such a parity which (sayes that King) can never stand with the peace of the Church, or a well-grounded Monarchy; and the he advises his Sonne *Henry* not to suffer, unlesse for tryall of his patience as *Socrates* did his wife.

For such exorbitances as these, there is none thats rationall does argue; nor can any that is sensible of the *true* English happinesse and therein of his *own*, offer ought that may tend to discompose this frame of government, which while it runs in its *proper* channell, issues streames of plenty, *honour*, and content both to King and people: A strong engagement to the English Subject to preserve the Crown in its due Rights, as well for their *own* sake, as for the Crowns; and no small inducement to the Crown, the more boldly to intrust the subject, since the impairment of that, so much reflects to the dishightingning of the Nation, the magnificence and power whereof, is represented in the *State* and *beauty* of the Court. The excellency of this frame may be argued from that huge mischief which wee now feele upon a rupture, for *corruptio optimi est pessima*: The best corrupted becomes the worst, and can there be a worse?

a Sufficiet igitur
tur Britannis
pro nobilitatis
sue genere, quod
sint sortes &
potentes prellis,
quodq; undique
debellent ad-
versarios, nul-
lumque penitus
patiantur ju-
gum servitutis:
Iohn Witham-
step Abbot of
St Albons in
Granario.

Can that Prerogative be instanced, that will be nullified by a Presbytery? unlesse to have a power to impose at *will* be a Prerogative? which though the Prelaticall by a Scripture right endeavour to entaile unto the Crown, yet has his Majesty often disavowed; nor did ever a King practice it upon the *English*, but at last he suffered in that just right which was abused, to let in the opportunity.

A good King (sayes King James) acknowledges himself ordained for the people, having received from God a burthen of Government for which he must account; He thinks the greatest honour to consist in the due discharge of his calling, employes his study

b BAS. ΔΩ.
Lib. 2 p. 20. 21.

to procure the welfare of his people ; and as their naturall Father and kindly Master thinks his greatest contentment in their prosperity, his best security in their love, subjecting his own private affections, and appetite to the weale and standing of his subjects ; ever thinking the common interest his chiefe particular : R p. And after a happy and famous reigne he dies in peace, lamented by his Subjects, admired by his neighbours, and leaving a reverend renown on Earth, he obtaines a Crown of eternall felicity in heaven : but *invisa imperia nunquam retinentur diu.* Sen. Harsh violent governments are of short continuance, for such as oppresse many are abhord by many ? *Cuncta timet, qui cuncta facit.*



The third Division.

SECT. I.

Of tender Consciences, and the Question stated.

Passions like a weight down a steep descent, thrust into a motion, will after move themselves, and not acquiesce till they reach the bottome. Scripture knowledge has been long pent up, and now (upon the rupture of these times being suddenly let loose) without a seasonable boundary or direction, whereon to settle, men riot into all luxuriences of opinion, and apprehending some glances of this New * Light, with much eagerneffe they catch at all overtures, that pretend towards it; which again they as lightly disrelish, as they understand having a faculty rather to discern what is false, then wheres the right : So *ambulantes incircum* * like wanton cattle which changing into a fresh pasture, lick here and there, and settle to no place certain, till they have assaid all, (when circkling perhaps to their first entrance) even there they fix as sweetest ; satiety even of *Manna* makes the

* *Rutilans ju-
bar in caverna
coruscant.*

* *U'ri am'i-
nus & magis
quid vita et,
quam c' i fide-
ret certus fa-
cit,*

the giddy appetite of man to loath it ; and no principles being yet authorizd whereon to fasten and contract the wandrings of the mind, the vulgar take it for an implied liberty, that they may manage their Religion by the sway of their own reason, and so are apt (upon the uncertainty of what is truth) to erect a devotion to their single selves , proportionable to the shallownesse of their own judgements, suitable to their interest of estate, or the fence of such a teacher, or to have a speciall repute of holinesse , or to foment a faction, or to purchase the false glory of being *singular* : These exercises and ends are exorbitant, and necessary it is as well for the good of their own soules, as the publike quiet, that they bee reduced to order : To effect which the *Presbyteriall* Discipline (as is aforesaid) has a genuine aptitude, with some discreet cautions in the execution.

But amongst these multitudes, there are entire, pure, milde, simple, upright soules of candid dispositions, innocent deportments, harmelesse in designs, ^a meek-spirited, humble hearted *prope dei* men of God, whose whole conversations already are in heaven, whose non-conformity has no false Bias, no by-interest, God only is their object, and their end his glory, and with that, salvation ; Scruples they have but they are instructives, and arise out of a zealous ^b love to God, an only tendernesse to offend their Maker ; after whom they *pant* as the ^c *Hart after the brooks of water, languishing, sick of love, of love which is strong as death* ; jealous of his honour, anger, yea, with such a jealousy as is ^d *cruell as the grave, burning, as coales of fire, e of fire of Iuniper, which many waters cannot quench, nor can the floods drown* ; Cordially desire they doe, yea, if it might stand with Gods honour and his justice, that the whole world were saved ; nay, and that perhaps with a charity infinite, flaming as that of *Pauls*, who wishd that he might be ^f *anathema*, accursed for his *brethren according to the flesh*.

Oh ! how they long that all were partakers of the sweet *mysteries* of truth, which they suppose is with them, consonant to their construction of the Word, which only is the *ipse dixit*, the rule whereby according to their best light, they squate their practices and opinions ; Submissive they are to what the

Law

^a *Phil. 2. 15.*

^b *Et Deus qui est ipsa Charitas amantem se non potest non amare* *Gerr.*

^c *Psal 42. 1.*

^d *Cant. 2. 5.*

^e *Cant. 8. 6. 7.*

^f *Ab aia & tñmni sursum pono ; crevitalilis ut diis inferis est devotus* *1 Cor. 9. 3.*

Law imposes; and (being truly *Gospellary*), to suffer they are apter then to resist the *higher* powers; nor are they obstinate to contest their own, nor presumptuous to debase the sence of others; but most ready to entertaine any opportunity of better information; nor blush they to acknowledge a conviction, and upon satisfaction of their judgement to reforme their conscience; which till it *be so* (they with all humility) petition, that they may enjoy as *it is*, together with their birth-rights, the liberties of the Land; that the tenderness of their conscience may not reflect to the ruine of their Families, nor the *harmlesse* of their condition be interpreted a crime; contributing proportionably to the necessities of the *State*, either in partie, person, or counsell: not contriving any thing that may tend to treachery or division.

*My soule * is amongst Lyons; I lie among the children of men that are set on fire, whose teeth are speares and arrowes, and their tongue a sharp sword, to David.* Yet should any man deny subsistence to a meek soule, qualified as aforesaid, hee were *leberide asserior*, barbarous some degrees beyond those expressions, or any that I can utter. Notwithstanding in a rough, riggid pursuit of a supposed necessity, of full, whole, active conforming, some are pleas'd to argue against a liberty in any thing, others for a liberty in all; which has degreed to such a heighth of unchristian rancour that the Papacy exults, the ignorant are hardned, and true purity is scandall: For of them multitudes there are, that either dread not the fire of *Hell*, or forget the Text that sayes, *he that calls his brother * Foole, is * in danger of it.* Psal. 57. 4.
 Eras. Ad 12.
 Mat. 5. 22.

If any may take such liberty to quarrell, may not a third have a priviledge to reconcile? which is the design of this Discourse, insinuating that meane, which the more rationally and sober upon both sides intimate an aptitude to close in: In reasoning whereof these arguments (some of which have been by others hinted,) shall bee enforced to demonstrate this assertion, *viz.*

walks *uncharitably*, to destroy him for whom Christ dyed; nay, *cruelly*; to value things indifferent above the salvation of a brother. 4. ^k Because Gods Kingdome consists not in these outward things; but in righteousness. &c. 5. ^l Because our whole practice ought to be in things that concerne peace and such as tend to edifying. Having thus lectured to the strong he intimates to the weak, what danger he is in, if he acts rashly upon the example of others ^m *ἡσυχάζοντες* *hesitans*, doubting, wavering in his conscience; that he condemnes himselfe, ⁿ *καὶ ὁ* 23. for all that is not of faith, is sinne; all, in things indifferent, doing or not doing whereof, there is still a possibility of salvation: If the thing be in it selfe necessary, directly, or by apparent consequence derived from the word, such as cannot bee undone without erre, or breach of saving duty, it falls not under the force of the Apostle, or the drift of these arguments, which are enforced only so farre as the tender conscience of a Christian, meerely as conscience, and so farre, this is condiscended that it may, by all that argue it.

Force is punishment, now punishment is not just, unlesse the offence be voluntary either *actu*, or *defectu*; *non est nocens, quicumque non sponte est nocens*, but he that believes according to the evidence of his own reason, is necessitated to that believe; for reason, bee it *verum* or *apparens*, (which steers a man in all his actions) over-rules him to believe so; nay, should he profess the contrary, it cannot be cald *believe*: for it is impossible for a man to believe otherwise then his reason tells him that he ought; even those things which are supernaturall, and above reason, it is great reason that he submit to without reasoning: and hence the rule *qui rationem in omnibus quatit, rationem subvertit*, but to submit really when reason is *in opposito* is impossible; hence then that which in a mans judgement seemes to be agreeable to Gods word, is his judgement in point of conscience; and to enforce him against that, were to enforce him to forgoe the essentials of a man, to disclaime reason, which so long as he is a ⁿ man according to his measure he is necessitated to keep, and keeping it, he is necessitated to such a judgement; which makes his submission to it not voluntary, *Ergo* not to be enforced.

ⁿ *Rationalis est proprium quatit modo, Arist.*

Now this necessity be it either morall, or naturall, is still necessity; if it arises from any obliquity or perverseness in nature, tis not meerly conscience, and so without the question; If it arises from cleare judgement without by-end, it is not voluntary; nor can it be retorted, that though Gods Word binde a man to such a duty, yet if his perverse judgement agree not with the Word, by this argument he ought not to be punished; For where Gods Word binds, the indifferencie vanishes: Make that evident, and the argument will vanish with it; and evident it will be, if it be in *fundamentals*, and things necessary to salvation; against which if any man contest, tis for more then conscience: He is (as the Apostle sayes) a ^a Heretick, and condemner of himselfe; he has by-aymes, or he could not contest so evident a truth; if so, hee believs his Reason, and that is voluntary, and so punishable.

^a Tit. 3. 10, 11.

^a Act. 17. 11.

^b Mat. 24. 4.

^c 1 Ioh. 4. 1.

^d Thes. 5. 21.

3. Those of ^a Berea are memoriz'd more noble for that *κατα-
διψήσαντες*, they daily searched Scripture: ^b Take heed that none deceive you, was our Saviours, and ^c *Try the spirits, Prove all things* were the Apostles: And why so? If there be not a faculty in the soule to judge whether *the thing be so*, and by that judgement to satisfie the conscience: If men must comply to that sence which seemes contrary to the judgement, why waste they time to search at all? were it not better without search to injoyne *implicitly* submission to that sence, to which at length he must be enforced to submit? How differs this from an implicate faith? Searching proving can be of no use, but to rack the conscience, puzzle it with those scruples, which had it not searched, it might have *blindly* swallowed: Direct *Tantalizing*, to preach a poore soule into so much liberty of Scripture, as must beget his torture, not his satisfaction; either prohibite him to search at all, or let him be sensible of some benefit by search; *Ad vana & inutilia, Lex nec Dei, nec hominis cogit.*

*Tantalus a la-
bris sitiens,
sugient a capite
Flumina--Hor.*

Objeſt. If it be argued that water is given to cleanse, or quench the thirst, not to suffocate; if a man of his own proper folly will plunge himselfe beyond his depth, he perishes by the error of his *owne* rashness; the lawfull use of Scripture is commendable, but he that abuses this liberty unto wantonness, has no injury if he be reduced into his *medium*.

Anſw.

Anſw. And be he reduced, that ſo abuſes it, wilfully, maliciously, wantonly : we argue for tender ſoules that ſearch with meekneſſe and humility ; that ſearch as they are commanded ^a *πᾶσα*, all things, and *all* Scripture, for ^b *πᾶσα*, all is profitable that the man of God be perfect ; *In foro exteriori*, or things temporall, there is a boundary, how farre a man may wade, yea and he has a power *within himſelfe* to confine or enlarge his pace ; but there is no limit in the Scripture, how farre we may inquire ; neither is depth of judgement, nor ^c meaſure of grace in a mans owne power ; Tis now the time when men ſhall be *taught of God*, and ſuch daily are added to the Church ^c *τοὺς αἰζομένους*, which ſhould be ſaved ; ſuch whoſe hearts like that of *Lydias*, the Lord not man had opened, *nelle credere eſt mercede gratia* : Diverſities of gifts, differences of adminiſtrations there are, but all this worketh one and the ſelfe ſame ſpirit, *καθὼς βουλεται*, as he will ; In morall vertues indeed there is *habitus electivi conſiſtentis ſecundum rationem*, but God gives grace, yea *πᾶσα*, every good gift comes downe from the father of lights, and that *freely* without any deſert, act of ours ; ſo that he that does ſo plunge himſelfe, does it in the ſearch of that which he is commanded to ſearch ; errorr perhaps there may be in his judgement, or a defect in grace, both which ſhould be rather *pittyed* and *prayed for* then reproached, leſt we ſeem to charge God, either with unjuſtice or unadviſedneſſe, for that he has not (ſutable to our *blinde ſence*) more equally, or more fully diſtributed that which is his *free* gift ; God is not ingag'd to worke miracles, or to inſpire at the pleaſure of his Creatures.

4 The genuine *proper* inſtrument to raunge a ſoule to a true knowledge, is the word ^a ; Faith it comes by hearing not compulſion ; no conversion, but there fore-went a preaching ; when ^b *Peter* ſpake thoſe words the Holy Ghoſt tell on all that heard it ; 3000. ſoules at one Sermon : *Philip* preached Jeſus, and the Eunuch beleeved : Twas Chriſts commiſſion ^c *Go and teach* ; teach them to obſerve all things that I have commanded you, not compell them ; ^d Upholding all things by the Word of his power, and indeed the powerfull operation of the Word has been ever ſuch a miracle, as truly argues Chriſti-

^a 1 Theſ. 5. 21.
^b 2 Tim. 3. 16.

^c Ephes. 4. 7.
^d 1ſay 54. 13.

^e Act. 2. 37. *qui ſalvi ſi rent,*
^f Act. 16. 14. *Deus non tantum eſt cauſa in talis aut miſericordia uſque converſionis humane, ſed phyſica.*
^g 1 Cor. 1. 17.
^h 1 Cor. 3. 8.
ⁱ Eph. 2. 8.

^a Rom. 10. 17.
^b Act. 10. 41. &
11. 21. 24. &
2. 41.
^c Act. 8. 37.
^d Mat. 28. 19, 20

^e Heb. 1. 3.

f *Act. 6. 10.* anity to be of God: In the mouth of *Stephen* it could not bee
 g *Luke 24. 32.* f resisted; while *Christ* spake to the travellers, their hearts
 h *Act. 2. 37.* burnt & within them; others at the hearing of the Word
 i *Heb. 4. 12.* h κατεβύνασαν τῇ καρδίᾳ, were pricked in their hearts; for the
 Word of God is quick and powerfull, sharper then any two-
 edged sword piercing even to the dividing asunder of the soule
 and spirit, a discernor of the thoughts, &c.

The Disciples had ἐξουσίαν *licentiam, auctoritatem, jus, autho-*
 rity to preach by Christs k Commission, but δυνάμει, *power* to
 k *Mat. 28. 19.* carry on the worke, they had not till the Holy Ghost came
 l *Act. 1. 8.* upon them: The Word is the m power of God unto salvation,
 m *Rom. 1. 16.* whereof the efficacie was such that *Paul* was not ashamed to
 n *2 Thes. 2. 8.* for the wicked he shall consume with the spirit of his mouth,
 o *1 Cor. 11. 4.* with the brightnesse of his coming; But o his Flock he shall feed
 Se *supra Sect. 11.* like a Shepherd, he shall gather the Lambes, young Christians,
 in his arme; he shall carry them in his bosome, tenderly; he shall
 gently leade, not destroy with the sword those that are with
 young: Now to inforce a tender conscience (that heares and reads
 the word) to conformity, prevents the Word of its operation.

5. The Gospel has also a peculiar way to reduce the disobe-
 p *2 Thes. 3. 6.* dient, tis a gentle one but powerfull, only *Desertion*: & withdraw
 q *1 Tim. 5. 20* from such a one that he may be ashamed; he that will not receive
 r *Titus 3. 10.* Christ, is not worthy of Christ, in that he has punishment e-
 s *Mat. 10. 14.* nough: & Admonish him often; if he continue obstinate, reject;
 Go thence, & shake off the dust of your feet; Leave him to the
 hardnesse of his heart: If his conscience be not truly right, it will
 check; if it be damnable, it will grow lewd; and then it is no
 longer conscience; if not, then may the sword be usefull.

6. Tis possible the way that is enforced to, may be erroneous;
 tis as easie to instance that Synod, Councell, Parliament, that
 has mistaken, as that which has not; one repeales that which
 a former upon grounds of policie and religion has established,
 both cannot be in the right, for truth alters not in point of con-
 science with the age or chymate; Tis as naturall to erre, as it is
 to be a man: Is there a precept that any such shall be in-
 fallible, or a president that any have been so; tis not much
 more then an age, since that this State * enacted that forme of
 worship, which is now generally exploded, and those condition-
 ed

Нутримус еп-
 errare.

* 1 Eli. 2.

ored men were resented as the troublers of *Israel* by a publike
 fence, which are now honoured as the onely holy ; Tis not im-
 possible, but that a new light may discover a necessity of farther
 reformation, nay we see it already contessed, and that neither
 by unconsiderable persons, nor persuasions ; wee cannot be
 more confident of our truth, then were our ancessors of their
 errours ; nor can we depose our lives for the defence thereof,
 with a greater chearfulness then did they ; nay then we daily
 see others doe, upon principles that are *opugnans* unto ours ; If
 this age be freed from superstition, and has attained a greater
 liberty of knowledge, why may not *some* in this age have a clear
 evidence then others, why may not the *next* age have more
 then *all* ; A single *Micaiah* proved 400. Prophets to be seduc- 1 King. 12. 6.
 ers ; not that it is so probable but that it is not impossible, *ab*
esse ad posse is a good consequence ; God has fixed no certaine
 time, nor is it in the Gospel that this identicall age is that very
 time which must discover the whole truth ; Nay *hic in parte*
solum cognoscimus, we can discover but in part, *Umbra in lege,*
Im gora evangelio, veritas in caelo. Tis in heaven onely that we
 shall see as we are seen : There shall we be perfectly happy, be-
 cause there onely we can perfectly know what, and how it is to
 be so ? He therefore that here presumes he has the whole, and
 nothing but the truth, argues himselfe to be as highly *insolent*,
 as hee does the rest of all man-kinde, to be *ignorant*.

Since then there is no assurance but that which is establi-
 shed may *possibly* be erroneous : How preposterous is it to in-
 force a soule not onely to forsake his conscience which may be
truth, but also to ingage his conscience contrary to his owne
 reason in that way which may be *error* ; the point not of pri-
 vate interest, but salvation being in question ; and the non-
 conformity (if it be mitchievous) reflecting only (in way of
 reall prejudice) upon himselfe and his owne soule.

Unto which sense onely these arguments are intended ;
 meaning by *conscience*, such a ones as is already *infra ecclesiam*
Christianam, and so within a possibility of salvation, and that
merely without relation to any reason of State, which respecting
 it as destructive to the publike, it falls under another notion
 then *merely* conscience ; therefore in the case of temporall im-
 positions,

positions as oathes &c. if the higher powers shall impose any as a *Shibboleth* or discovery of affection for the security of the publike none are injur'd, if they are inforced either to accept those oathes or to with-draw; their refusal implying a dis-rellish and an aptitude to thwart the way that is authorized, unlesse otherwise they can give satisfaction of a full compliance to the thorow end and intention of the oath; * *Ratio doctis*, &c. Tis essentiall to all creatures to endeavour their owne safety; and Christians are as sheepe among Wolves, and therefore lesion'd to be as wise as Serpents. as well as innocent as Doves; more reason have they to prevent mischief, then others to in-force it; he that has no cause to offend the tender conscience of another has just cause to provide for his owne preservation; Those *jura publica*, publike interests (if they bee truly so) are not to bee determined by the Rule of private.

* *Et ratio doctis*,
necessitas barbari-
ris, mas gentilis
& seris natura
ipsa seculi, ut
vim injuriam,
periculum qua-
vis ope & cau-
te a d. capite &
coriore propul-
sarent. Cicer.
2 Nat. 10. 16.

SECT. III.

*What exorbitancies in the exercise of conscience, are apt
and necessary to be restrain'd.*

IN one that scruples to conforme are considerable his *disposi-
tion*, his *opinions*, and his *practice*; particularly thus:

1. If his judgement be unsteddy, of an unconstant disposi-
tion, fann'd to a new sence by every breath of wind; clouds
without water, carried about with every tempest; ² *Seducti-
onibus suis se se oblectantes*, sporting himselfe in his owne de-
ceivings, beguiling unstable soules; not enduring sound Do-
ctrine, but after his owne ^b lusts, heaping to himselfe teachers
having itching eares; being ^c *ἀμαθῆς* and *ἀσκητοί*, unlearned,
not settled, wresting and perverting the Scripture to his owne
destruction: *Qui non cadunt in constantem virum vani sunt ti-
more asstimandi*. So the Heathen.

2. If his opinions be destructive to the *fundamentals* of
Christianity, subverting the ever approved articles of faith,
that

^a 2 Pet. 2. 13.
*ἐντροπίζοντες
gloriantes seip.*

^b 2 Tim. 4. 3.
^c 2 Pet. 3. 16.
Iude 13.

that faith which except every one keepe holy and undefiled, without doubt he shall perish everlastingly : c There is a sinne unto death, *Non pro illo dico ut roget*, d that can never be forgiven, therefore never to be prayd for, ergo not to be permitted.

c 1 Jo. 5. 16.

d Mat. 12. 31.

3. If his opinions be inconsistent with the fundamentall government of the State, such as seares up the sinewes of all Society and good order ; encourages him upon all advantages to make a fraction in the bonds of *peace and love* ; like those, *Nulla fides cum hereticis*, no faith with Protestants, for so they judge us ; that the Pope has authority to dispense with oathes and ingagements ; That all Acts are lawfull which conduce to support that which advances their Religion ; a principle of the Jesuits.

4. If he be a meere *Statist* in Religion, moulding it to his interest of ambition, greatness, profit, &c. to ingrosse a confluence of votarists, to denominate a sect, like *Diotrephes* to have preheminence, *Et dicier hic est*, to be gazed at as a man popular, gracious, eloquent, much frequented ; to ingage the favour of such a person that has power, *uti foro*, to follow the fashion in Religion, and change it as we do our clothes for more warmth or more respect.

5. If his practice be factious, busie, active to undermine the worship that is established, despising government, presumptuous, self-willed, *not afraid to speake evill of dignities* ; murmuring, complaining, walking after his owne lusts, obstinate, peremptory in his way, to the confusion of all others ; If (not content with the quiet and peaceable enjoyment of his conscience to himselfe and God) out of a fiery, indiscreet zeale he shall hurry into extravagancies, tending to discompose the order of Religion and the State ; These and the like, &c. oust their persons of protection by it, and subject themselves to punishment, as other evill doers that offend the Law : This the Apostle seemes to intend ; Of some wee must have compassion ^h *διανοηθῆναι*, making a difference ; Others wee must save in feare ⁱ *ἀνταρξομεν*, forcing, plucking them out of the fire.

f 2 Pet. 2. 10.

g Jude 16.

h Jude 22. 23.

He that argues for a peaceable injoyment of the conscience
I unto

unto *some*, intends not a confusion unto *all*; or that his tenderness to the private, should reflect to the injury of the publike, *Suum cuique incommodum ferendum est potius, quam de alterius commodis detrahendum*, &c. Nor let any pretend conscience, when he acts confusion, for if the Devill gets that *For*, he is invincible in that man; and can hurry him into any mischief, upon the same principle; if it suffice to say the conscience dictates, and injoyes to such a practice who can question any exorbitancie, if he but sayes tis conscience; Nay, with what spirituall weapons is it possible to beat the Devill out of the heart when he possesses so stedfastly the conscience, that it admits no discourse, to batter it: or can give repulies with a plaine affirmative, *that tis his conscience*.

Beza. Epist. 4.

Beza suppos'd it to be *Diabolicum dogma finendum esse unumquemque ut si volet, pereat*; Diabolicall to permit a man to destroy himselfe with his owne errors, much more to destroy others; doubtlesse the Magistrate has more conscience to prevent a publike mischief, then another can have conscience to foment one: And were there some awe over such extravagancies, men would be induced to recollect themselves (from the delight of venting novelty) to examine the *old* truth, and upon inquiry to unmask their errors; Multitudes there are that by false prejudice, triviall feares, nay and the Devils subtilty are prepossessed and terrified from search, who perhaps were they gently over-ru'd, to inquire further, would soone relent their misconstructions, and blesse the meanes and opportunities of clearer information.

b Austin.

c Jerem. 50 5.

Magna est veritas & prevalebit; Truth discovers it selfe to him that approaches towards it; *Facile se per seipsam defendit*; No cloud can so obscure the Sun, but at last it will breake forth and display it selfe, but not to him that designedly shuts his eyes, muffles himselfe, or quarters in a dungeon, as doe the Romanists: b *Qui fecit se sine te, non salvabis te sine te*; Hee that intends for *Sion*, must set his face c *thitherward*; and hee that will know the truth, must make inquiries: He that pretumes he has enough of truth, neither knowes what truth is, nor is truly sensible of his owne *weaknesses*: He that lyes idle and is carelesse of the truth, is as unworthy of *Reason* as hee is un-
 sens-

unfensible of his happinesse above a beaſts. Now that ſuch exorbitancies muſt be reſtrain'd let us enquire the Oracle; That of *Joſiah*, and the like precepts or preſidents out of the Old Teſtament are quarrell'd at, and perhaps not without cauſe, as to the eaſe in queſtion.

For this *new* everlaſting Covenant, this Covenant of peace, this *better* Teſtament written in the heart, ſuits not with the formes and circumſtances of that literall old one. peculiar to the ſtubborne Jewes, which by this new and living way is now *καταλαινόμενος*, abrogate, vaniſhed diſannull'd. Some Texts ſhall be offered from the New. I would (ſayes *Paul*) *ἀποκόψωμαι*, they were even cut off that trouble you that is, that ſo trouble you by falſe perſwaſions, that ye who did *εὐνομεῖτε* well. do not obey the truth; Again, many there are that are diſobedient, vaine talkers, deceivers, &c. *ὅς τις δὲ ἐπιδοκίμαζεν*, whoſe mouths muſt be ſtopped by ſound Doctrin, if it be poſſible, but *οπορτεῖ*, it muſt be ſtopt, and convinc'd *ἀποτομῇ* abſciſſe, cuttingly, (*ſeverely* is but a metaphor) one way. if it may not be another; therefore in the ſame Epiſtle does hee againe inſiſt, *ἀρνητικὸν ἀνδρῶν περιτῶν*, that is, reject, curſe a man, *ἀρνητικὸν* *ad eligendum*, that is. an Heretick, one that is apt to chuſe damnable opinions **a* thing numbred among the works of the fleſh; for ſuch a one is perverted, ſinneth, being *αὐτοκατάκειτο*, condemned of himſelfe. becauſe ſaving truth is but one, and in it ſelfe ſo evident. that it convinces the conſcience, and he that perverts it, ſinnes againſt his conſcience. Laſtly, obſerve how the Angel of *Theiſtra* was rebuked, *ὅτι ἐὰς*, becauſe he ſuffered that iſa'ie Propheteſſe *διαδοκεῖν* and *πλανῆναι*, to teach, and to ſeducethe ſervants of the Lord.

Hence theſe concluſions doe reſult.

1. That ſuch Teachers, and Practiſes in Religion, there may be that are to be cut off, whoſe mouths *οπορτεῖ*. muſt be ſtopt, who muſt be rejected, may not be ſuffered to ſeducethe.

2. That ſuch as are to be ſo diſpoſd of, muſt be *troublers*, *perverters*, *hereticks*, and *ſeducers*; ſo that nothing of this reflects againſt a tenderneſſe to a quiet harmleſſe conſcience.

3. That ſuch as are authorizd to cut off, reject, to ſtop, and not to ſuffer, are inabled to uſe ſuch *means* as may compleat the

1 ſay 55.3. & 61.8.
1er 32.40 & 31.31. & 50.5.
Ezek. 37.26. & 61.8. & 7.22.
1er 7.18. & 8.13. & 2.18. & 3.1. & 4.1. & 5.1. & 6.1. & 7.1. & 8.1. & 9.1. & 10.1. & 11.1. & 12.1. & 13.1. & 14.1. & 15.1. & 16.1. & 17.1. & 18.1. & 19.1. & 20.1. & 21.1. & 22.1. & 23.1. & 24.1. & 25.1. & 26.1. & 27.1. & 28.1. & 29.1. & 30.1. & 31.1. & 32.1. & 33.1. & 34.1. & 35.1. & 36.1. & 37.1. & 38.1. & 39.1. & 40.1. & 41.1. & 42.1. & 43.1. & 44.1. & 45.1. & 46.1. & 47.1. & 48.1. & 49.1. & 50.1. & 51.1. & 52.1. & 53.1. & 54.1. & 55.1. & 56.1. & 57.1. & 58.1. & 59.1. & 60.1. & 61.1. & 62.1. & 63.1. & 64.1. & 65.1. & 66.1. & 67.1. & 68.1. & 69.1. & 70.1. & 71.1. & 72.1. & 73.1. & 74.1. & 75.1. & 76.1. & 77.1. & 78.1. & 79.1. & 80.1. & 81.1. & 82.1. & 83.1. & 84.1. & 85.1. & 86.1. & 87.1. & 88.1. & 89.1. & 90.1. & 91.1. & 92.1. & 93.1. & 94.1. & 95.1. & 96.1. & 97.1. & 98.1. & 99.1. & 100.1.

Tit. 3, 10.

work ; admonitions , perswasions if it be possible ; if men be obstinate, then the sword : and this imply'd y by the Rule, *Concesso aliquo id concessum videtur sine quo confessum consistere non potest*, God that requires the end, grants means to attain unto the end ; to require that of man, which man has not power to execute , would return the command nugatory , and God improvident, which were blasphemy to imagine.

Now this restraint reflects not any thing upon conscience meerly as conscience, but upon those unintermitted miscarriages in the exercise of conscience, tending not only to the scandall of Religion, to the subversion of the weale, but confusion also of the State, in the good whereof every person has an Interest.

SECT. IV.

That the lawfull power or Magistrate, is the only competent Judge, and correcter of exorbitancies in the exercise of conscience.

NOT any that is endued with reason more then passion, but will close in this discourse ; yet every man has a naturall disposition to shift extravagancies from himselfe and out of a certaine, *curia* love of his own way pretends some colours, that it is the best ; *suis cuique mos est genuinus* ; which springs from an ignorance of our weakneses , wee descend not directly into our selves ; nay, it were a degree of great ability could wee doe so ? because yee think yee see, therefore are yee blind, sayes^b Jesus : In truth they see best, that are blind in their own opinion ; yet they that are blind, in their own opinion see best : But should every man be admitted to be his own judge, the world would soon dissolve to its ancient

^a Nemo in se tentat descendere.

^b Ioh. 9. 41.

* — Ratis indigesta q. moles, Ovid. Met.

* Chaos, yet no man would be guilty.

Know we then, That Order has a resemblance to that providence by which the world is governd, is as essentiall as society to the happinesse of man.

That to preserve good Order, God has expressly ordaind Magistracy, some to be Commanders, others to be subject, this he did

did when there were but two, ^c Adam was to rule, *Eve* to ^c Gen. 3. 16. obey.

That Magistracy is to be esteemed as that which does partake of a *Divine* Sovereignty, therefore are they called ^d Gods; ^e for there is no power but is of God, ^e the powers that be are ordaind of him, and must be submitted to, ^f for the Lords sake, for conscience to his ordinance upon penalty of damnation. ^d Psa. 82. 1. 6. ^e Rom. 13. 1. ^f 1 Pet. 2. 13.

That one kind or forme of Magistracy, more especially then another, God has not commanded, though perhaps commended, but that power which by the fundamentals of a Nation is established to be the *Higher*; is the Ordinance of God, and accordingly to be obeyd, otherwise were all governments that concurre not in the same forme; violaters of Gods Law.

That no forcible intrusion, violence, or subtilty can establish such a power, for so might a powerfull thiefe pretend a right, ^{*} nor is the conscience obligd to obey it as the higher power in any commands, but those which it exercises within its *fundamentall* jurisdiction. ^{*} Extra territorium jus dicenti non paratur impune.

That every power that so exercises within its due authority must be obeyd by *all* within its jurisdiction [†] by every soule, and to every ordinance that it makes ^{*} *ad omni dispositionem utitur,* [†] Rom. 13. 1. ^{*} *omni humane creationi,* every Ordinance of humane making; [†] 1 Pet. 2. 13. *Qui omne dicit nihil, nec neminem excludit.*

If we enquire now who is the Judge of *all* exorbitancies, and who has power to regulate in *all*, tis evident that it is that power which by the fundamentals of a Kingdom is authorized to establish Laws, and see them executed; that power which bears the sword, to preserve the *good* to correct the *evill*, and so respectively from the highest to the inferiour: This is that power which is obligd in duty to take care, that we may lead a quiet life and a peaceable, in all godlinesse, and in honesty: Now if this power be not the only Judge what tends to peace and godlinesse, what to disorder, what is evill, what is good? how can he know to advance this, suppress that, encourage the *one*, to correct the *other*. ^{Rom. 13. 3.} ^{1 Tim. 2. 2.}

If such a legall power shall authorize within its jurisdiction Ordinances that are not just, though Religion requires us not to *act*, yet it commands us not to *resist*; we must obey God

God rather then men, that is wee must rather suffer by *man*, then disobey *God*; he that requires wee should not obey an unjust *command*, enjoynes also, that we should not resist a just *power*; that is, a power executing according to its authority, for we obey not the higher power because it is worthy, and worthily commands, but because it is the *higher power*, not because it is *good*, but because it is *true* and lawfull. The higher power is Gods Minister sometimes to convey a mercy, if it govern well: sometimes a vengeance if it govern ill; what ever haps, so long as it is a just power, and not inroaching unjust authority, it must be sufferd, as we doe *sterilitatem, & imbres & cetera natura mala*: The Jewes had a Law that whosoever cald him selfe the sonne of God should die; twas an unjust one, yet twas a *Law*, and Christ the only Sonne of God submitted to it.

Ysaie.

Iob 219.7.

D. Remasse obser.
p. 93.

1 Pet. 2. 20.

2 Pers. 21.

2 Pers. 15.

2 Pers. 16.

Submit, that is either *agendo* or *patiendo*, actively or passively, doing what the Law requires, or suffering what the Law imposes: he that requires us to submit to, not to resist the power of man, enjoynes us not to disobey the Will of God, nay, to obey his univertially, others as they comply to his, *Charles the Ninth* offerd that brave Prince. the Prince of *Condé* his choysie, whether he would goe to *Masse* (as twas the Law) or goe to perpetuall banishment, or imprisonment? *What*, replies he, *To goe to Masse is simply unlawfull, therefore will I not chuse that, To chuse imprisonment or banishment, I cannot, for it will imply a guiltinesse in my selfe; you are the higher power, inflict on me what you please, I am prepard to suffer*: If we doe well and suffer wrong and take it patiently, this is acceptable unto God; hereunto are we called, for Christ also sufferd for us, leaving us an example that we should follow his steps; *οὕτως ἐστὶ τὸ θεῶν*, so is the will of God, that by well doing, we should put to silence the ignorance of foolish men, as free, and not having your liberty for a cloak of maliciousnesse, but as the servants of God.

a Sta. 26. H. 8.
8.

Exe Mark 13.
32. 7.

A Prince is cald a *Caput Ecclesie*, the Head of the Church *metaphorice*, as having the Sovereignty of externall government over those men of whom the Church consists; he is *Caput politicum*, but the *mysticall*, or *ministeriall* Head, of the invisible

invisible universall Church is *only* Christ, from whom the whole body has an influence of grace, spirit and life; to his commands universally we must *comply*, though the commands of the Magistrate (as is aforesaid) we may not *resist*.

Answerable to this sense is there a harmony of Confessions from all the Reformed Churches; *all men of what dignity, state, or condition sever ought to be subject to the Magistrate in all things*, This the *French*, *Har. Confess. Art. 39. Sect. 15. p. 58*. This sense has been of late so well enforced, that I shall but *absumere*, to adde more, suffice it only, that the quotations at leisure be perus'd.

b Confess. Ausp.
art. 5. Helv. lab-
ter Confess cap
30. Robem. cha.
25. Belg. a 135.
p. 588. Sax. Art.
23. p. 193.

SECT. V.

Considerations to induce to meeknesse, and humility.

Nothing is more desirable then a cordial unity of all the World if it were possible, more especially of such as have a sense of God which might be easily effected could the stronger Christian incline to *meeknesse*, and the weaker to *humility*; both qualities most suitable to the life of *Jesus*, most consonant to the simplicity of his Gospel, most comfortable to the soule, most important to the publike; To enforce which, a peculiar Treatise, and a more genuine Artist would be seasonable, something to allay the fire and fury of the *Pulpit*, and that the passions of the *Vulgar*; we have one Sermon of our Saviours, and that one would end the quarrell could all the rest (both here and there) be silent, or at least awhile but paraphrase upon that.

Mat. 5. 6. &
7. chap.

Suffice it, the remainder of these endeavours to hint in brieft some rationall considerations, which every active soule, may revolve in his owne thoughts, apply respectively to his owne person, and improve in his life and conversation.

[To temper the stronger Christian with the spirit of meeknesse, and with charity.

1. Consider, That true Christian charity thinks *no evil*; It both judges and does to others, as it would be judged and

1 Cor. 13. 5

and done unto; how then can he that makes a conscience, condemn another, for doing so? he that makes none, how should he condemn that, which he knowes not what it is?

He that has no by-interest of his owne, has lesse occasion to surmise that others have; he that aimes at Interest can have no good end, when he judges others: Certainly, he that has no false Bias, but is carried on to tendernesse out of love and feare of God, if hee may not be countenanced in his error, yet he ought not to bee reproached for his *zeale*: Is any scandalized that another is more scrupulous to displease God, more carefull of his actions then himselfe; certainly, tis *acceptum*, not *datum*, and hee has little comfort in his own way, that diverts his devotion to persecute the harmelesse of others: it seemes that he would doe ill, rather then not be *doing*.

2. That all such as concur in the essentials of Christianity, are *infra Ecclesiam Christianam*, and for that even *quoad hominem* as to man, are not to be excluded a possibility of salvation, as no heathen is *quoad Deum* as to God. The wayes of God are not within the ken of man, he has set bounds to our judgement, but not to his own power; God (sayes that pious Doctor) condemnes not for any more then he has reveald, as some have only the Law of nature, so are they not condemned for worshipping God according to the Law of *Moses* or the Gospel, but simply and only for breaking the Law of Nature, *They that sinned without the Law shall be condemned without the Law*: At the last day shall no more be laid to their charge; this you knew, this you broke: He then that pursues his conscience according to what hee knowes, if God will not condemn him, how dares man; all must grant that he who keeps his conscience in things *indifferent* may be savd; but none can deny, that he that acts against his conscience in things of the *same indifferency* condemnes himselfe.

3. That all men have neither an equall measure of illumination, but the *spirit* as the winde blowes, when, how, and where it lists; nor have all men an equall *depth* of judgement; It lies not in us to dive deeper with our reason then nature has inabled us, nor to be more fully inspird then God pleases: He therefore that reproaches a man that is not wilfully obstinate,

for

D. Preston of
Humbert on,
Serm p. 215.

Rom. 2. 12.

Nota.

Job. 3. 8.

for his incapacity stricks at God, who is the disposer of his gifts : did we beare a due respect to God, we would be content to wait his leasure ; if any man be otherwise minded, God shall in time reveale even this unto him ; nevertheless, whereto we have already attained, let us walk by the same rule, let us mind the same thing. Phil. 3. 15, 16.

4. That Christ is the Head of the whole Church, which though it has many members is but one body, into which by one spirit, they are all baptizd, and those members hath God set in the body as it hath pleased him ; but no one member ought to despise another, or to say, I have no need of it : all the members, yea, even those which seeme to be most feeble are necessary : what though one esteemes one day above another ? what though another esteemes every day alike ? what though one believes, he may eat all things, and another who is weak eateth herbs, let not him that eats, despise him that eateth not, nor he that eats not, despise him that eats ? God hath received him, to his own Master he must stand or fall, yea, God is able to make him stand. 1 Cor. 12. 13, 20.
Rom. 14. 1.
Thi. 5. 2.

5. Such there were, and now are, that are unskillfull in the word of Christ, yet they were ordered to have milke, and not be enforced to starve for want of food, because their stomachs cannot digest strong meats : strong meat belongs to such as are of full age who by reason of use, have their senses exercised to discern both good and evill. Such therefore as are weak in the faith receive, but ^b μὴ εἰς διὰκρίσεις διαλογισμῶν not to quarrell at his doubtfull thoughts ; ^c those that are strong ought to beare the infirmities of the weak, and not to please themselves : Let every one please his neighbour to his good for edification ; he that may bee chargd for deficiency in some things, may perhaps deserve praise for his proficiency in others : let those good parts for which he deserves, qualifie in relation to those he wants. 1 Heb. 5. 13, 14.
1 Tim. 4. 7.
Rom. 15. 1, 2.

6. God accepts according to what a man hath, not what he hath not, but principally his eye is upon the heart : If sincerity be there, God may dispencc with some infirmity, so it be not willfull, in the act ; ^d I knew (sayes God, to Abimelech) thou didst this in the simplicity of thy heart, therefore have I withheld

held thee from sinning against me ; what not sinne, and yet he took *Sara* from her Husband ; doubtlesse it had been a sin in another, which was not imputed to him, by reason of the innocence of his intentions ; *In amicitia honesta, mensura est dantis propositum, sic in amore Dei* ; The widdowes mite is more commendable then the vaunting act of *Ananias* and *Saphyra*, though they sold all their possessions, and laid the mony at the Apostles feet ; * This poore widdow (sayes Christ) cast more in, then all they that have cast into the Treasury, not more in respect of quantity, but *more* in respect of heartinesse, for shee cast in *ἅπασαν τὴν βίαν*, her whole Life, her Soule and all. Christ valued her according to her intentions.

* Mat. 12. 6.

Pro Ribir.
Dei. Cic.

* Soli Deo
quod est natura
natura. Claud.

de Orat. lib.
1.

7. *Satis est homines imprudentia La. sos non erigere, urgere vero jacentes, aut precipitantes impellere inhumanum* ; To provoke by obloquy such as through weaknesse are faine, is not comely, but to insult over such as are dejected, and to urge them upon courses that are desperate, is inhumane ; God is all goodnesse, and we sympathize his nature in nothing more, then in doing good unto his *Image* ; nor is any thing to nature more agreeable then to assist *Consortem natura*, a creature that partakes of the same nature : He that does good to any, makes himselfe master over him to whom he does it ; it argues courage and magnanimity, whereas *cruelty* is a most certaine evidence of cowardize : *suus cuique modus est tamen magis offendit nimium quam parum* ; hee that inflicts more then is moderate, offends more then hee that inflicts lesse ; the first acts upon a loftinesse of stomack, the other upon a goodnesse or disposition.

Now if in civill affaires, mildenesse be so commendable, much more is it in cases of the Conscience, where the error reflects only to his injury that so erres, concernes only his owne soule, where it is grounded upon so holy a design as the service of his maker, only upon a tenderesse to displease him, and to work out more securely his owne salvation ; if it be managed by any other interest, I am not his Advocate.

8. Persecution, of all others, is most monstrous in a Christian, who is lesse fond to love his enemies, to blesse them that curse, to doe good to them that hate him, to pray for
such

such as shall despightully use him : Tis the heathen way to propagate their impostures ; the simplicity, meeknesse, innocency of a Christian, distinguishes him from the worshipper of a feigned Dicty, and begets a reverend esteeme in the hearts of the most prophane ; *Lam vera humili semper conigit viro* : nor yet is rigidnesse any probable way to beget a unity, it inflates the passions with anger, which swell to bitternesse and revenge, as wine making drunk the soule, which being so, is destitute of soundnesse in the judgement, so that instead of endeavouring to comply, it studies reasons to justifie his Non-conformity, and to brand the cruelty of his persecutor, which degrees from matter of religion to a cause of interest, and thence arise those factions, warres, and counterminings in a State ; attributing to their party praises, to the contrary accusations, interpreting all occurrents at their owne pleasure, as it may serve to inhaunse their interest, and confound their adversaries : all that are averse are accounted wicked, yea, all that intimate any thing of good concerning any of them, are suspected to adhere : And this arises from the violence of passion and spleen, which has corrupted the understanding so, that it cannot judge according to the truth of things. Now if men dealt mildly, and only by persuasions, especially with such as have any true zeale to goodnesse, there would in time grow society, commerce, and mutuall respect ; and so frequent opportunities of clearer information : The most certaine way to overcome, is to give way, *Pare & Impera*.

9. Though there be a non-conformity in things indifferent yet it subverts not that Unity which is the Interest of England : The root is the same, which gives both nourishment, and the same principles are concurd in to obstruct the common Adversary, the Interest of Rome ; against which none will be more ready to ingage their lives and fortunes, then those that are most conscientious. So long as the heart is right and reall to the State, without engagement to any forraign Power, we need not fear any treachery, or correspondency with the Enemy : An acting Muscull Unity is not necessary in the Church, though it be upon a Stage : The heart can send up Incense in any posture ; leave every man a liberty in that, which may accommodate him best to edifying,

edifying, which may yeeld his soul the aptest opportunities of enlargement : How can such triviall differences in the formes of worship reflect to breed confusion in the State, unlesse that contrariety and compulsion ingender animosities.

Dr. Fleet synop.
controversy pro-
pe finem.

Those severall Orders of Monks Priests, Jesuits, in the Church of *Rome*, are different in their Rules, which every one respectively may practice without reproach, or mischief to the Foundation upon which they are all built : nay, they have contrary tenents which are justified by succession in their respective Orders, sometimes with bitterness ; yet for that they agree in the *Root*, they are not condemned ; or should they be, perhaps the remedy would be worse then the disease : Though we may not parrake of their superstitions, yet let us endeavour to practice their discretion : *Fas est & ab hoste doceri.*

10 Such quiet tender consciences, may be under a Presbytery without confusion ; we must distinguish between such as make a conscience, and have a sense of Grace, and others that know not what it is. If the first be in some errour, *persuasion* is the proper expedient to reduce them : for the other, some *Coeusive*. Many there are *mera abnegationis* or *prava dispositionis*, some ignorant, others obdurate, not a few notoriously prophane ; upon such persons let the power of the Presbytery be exercised, to inforce them to the Church, for information : How can the word operate, if men will not admit of an opportunity to hear, or at least to read ? In a Christian State men many not be permitted to continue Heathens : He cannot be truly conscientious, that knowes no God ; and he does but pretend to conscience, that has not grace to use it. Without a Presbytery, multitudes of these there will continue, who will value the losse of a dayes-work, above the operation of a months Sermons ; nor will they ever adhere to any one Congregation unlesse they bee compeld : Sufficient will be the toyl of that Discipline to regulate persons of that quality, besides those that are factious and exorbitant : To which work all persons that are conscientious will (without doubt) contribute their assistance ; and for this use a Presbytery is most apt and necessary.

Rom. 12. 1.

11 No man ought to think of himselfe more highly then he ought, but to think soberly, according as God hath dealt to every
every

every man the measure of Fayth ; Be not high-minded , but
 condescend to men of low estate ; Let no man bee wise in his
 own conceit, lest pretending to correct the errours of another,
 he aym to unlade his own passions, to establish his own sence :
 He that presumes most, may fall ; Twas sayd of *Saul*, there is
 none like him among all the people, yet shortly after hee was
 cast off : and *Paul* a persecutor, became a chief Apostle. God
 knows to what he has intended every man and we least know
 what we are, or what we may be, what ere we are.

1 Cor. 16.

1 Sam. 10. 24.

12 Lastly, know that the servant of the Lord must not *strive*,
 but be gentle unto all men, apt to teach, patient, in meeknesse
 instructing those that oppose themselves, *if God peradventure*
will give them repentance to the knowledge of the truth : He must
 not give offence in any thing, that the Ministry be not blamed ;
 but he must approve himselfe in much patience, by long suffer-
 ing, by brotherly kindnesse, by love unfeined. Let us not there-
 fore judge one another any more, but use our judgement ra-
 ther in this, that no man put an occasion to fall, or a stumbling
 block before his brother.

2 Tim. 2. 24.

2 Cor. 6. 3, 4.

Rom. 14. 13.

SECT. VI.

*Considerations to induce a tender Conscience to confor-
 mity, and submission.*

Consider, that though tis possible that what is or shall be
 authorized, may be erroneous, yet tis farre more probable
 to be the truth then the private sence of any : when two or
 three be gathered together in Christs name, he promises to be in
 the midit of them, doubtlesse not lesse effectually if *many* be so ;
 especially if those *many* be impartiall, unbiased, voyd of selfe-In-
 terests : Nothing indeed can be acted, but a spitefull wit may
 wrest it to intend an interest, and nothing can be so full of inter-
 est, but a subtle wit may so manage it, as to seem to intend none.
 Therefore in our judgement of Interests, we ought to be dis-
 creetly cautious, lest affection over-rule us to be *uncharitable*
 unto some, and *partiall* unto others : Now it is one prime sym-
 ptome

promote of candidnesse and integrity, not to be obstinate, to be apter to submit to the sence of *many* then to abo and in our *owne*.

^a 1st of 5. 12. 13.
1st Cor. 16. 16.
Heb. 13. 17.

2. Tis not only rationally, that we submit to those that are in probability more rationally, more knowing then our selves, but it is also ^a enjoynd that we submit to those that are *over us in the Lord*; Obey *τῶν ἡγουμένων* those that are your leaders, submit your selves, for they watch for your soules, as they that must give account: Therefore did God give us Apostles, ^b Pastors, Teachers &c. That henceforth wee be no more children *trifled about* with the wind of every doctrine; not that we should with a blind devotion submit impliedly to their *sence*, but that we should not presume too obstinately upon our *owne*; nay to bee swayed totally by our own sence, is a kind of blind submission to it.

^b E. 4. 11. 3.
13. 14.

3. We must not explode circumstances in the form of worship, only for this, that they have been exercis'd in the Church of *Rome*, no more then we should decry Scripture, because the Divell quoted it; *Comede dactylor, & projice foras duriciem*: Eat the Date though yee cast away the stone: The abuse of a thing is mischievous, reject that, and not the lawfull use: should we forbear the old Churches till wee erect new, our devotions would grow as cold, as our purses empty; which we should not more repent then we should be scott at for our indiscretion: He that refrains a place, because the superstitious or prophane frequent it, by the same reason should depart the world because they have and doe inhabite it. A candid ingenuity should no more refraine places then he should discouries, that are contrary to his, for that were to prevent other men, means to be convinced, or himself, if he be in error: He that totally separates, denies the Word a meanes to operate; if all doe so, the publick Minister may in short time preach singly to his Clark.

*congrua jux-
ta se posita ma-
gis elucescunt.*

^a A. 4. 32.

4. It is not possible, nor indeed necessary that our practices should be in all things modeld by the *Primitive*; *Distinguendum est de loco, tempore, & personis*: All things amongst the brethren were in *common*, as well to testifie to the Jewes the sincere unanimity of believers, as in that scarcity to provide, that none might be diverted by worldly cares from a constant *promulgation* of the Gospel; Their Assemblies were in *private*

vate to avoyd the persecution; they taught sometimes in the ^b field, on the shore, in the Market, as they dar'd make use of an opportunity, or gaine an audience: The Apostles themselves *laboured* to get a livelihood, that they might not be ^c burthen some to the brethren, and so in that *embrio* of the Church *discourage* Converts; they baptizd in *Rivers*, having no authorized place, apt to receive the multitudes that came at all times, and upon all occasions &c. But as the Church encreas'd, and won upon the Civill Magistrates, it rallied it selfe into ^d *decency and order* upon those generall rules of the Apostles: That Order which he not only enjoynd, but ^e *joyed* in when he beheld; it gives luster and *sets off* the Ordinance, whereas confusion gives occasion to the Adversary to speake ^f *reproachfully*: The Divell and his instruments are of themselves too apt to contemn *holy* things, and to catch at all opportunities that tra-duce the good way; it becomes us therefore by peaceable proceedings to take off the *occasion* of reproach, as we tender our own quier and their conversion; for if we are divided about *God*, we shall harden *men* in their prophanneffe as if we did co-operate with the *Divell*: The times primitive were necessitated to do some things not so orderly, which is not tollerable in us, who may doe otherwise, yet professe the Gospel, since the Gospel is authorizd by the *Lam*.

5. Men naturally are inclin'd to embrace and improve a *novelty*, *Cunctarum novitas gratissima rerum*: The Spirit cannot be without *aetion*, wherein it is truly *celestiall*, the nature of which is to be in perpetuall motion; it catches at all overtures that are *strange*, that thereby it may seeme more knowing then is ordinary: Besides, the newnesse of a subject entertaines the spirit with *variety* of contemplations, which tickle and delight the fancy. Now when the affection is posselt (and something passionately) it musters up the whole strength of *reason*, to make good what it affects, whereby the party is disabled sagely and discreetly to enquire into the *naked* truth of things, being biased and engaged within himselfe, to one side more then t other,—*Male cuncta ministrat Impetus*—where there is *Passion*, nothing can be well effected; Let us consider the disadvantages we are *cast* upon, when we entertaine a *novelty*

celly, and beware lest seeming to imbrace a *truth*, we doe it not to indulge our *affections*, and thereby commix with *error*.

6. Men alſo covet naturally things *prohibited*, and are ſoone glutted with what they at liberty poſſeſſe; yea, difficulty to obtain, increaſes the deſire, and the pleaſure is the greater when it is attained with difficulty, yet no ſooner have we that pleaſure, but it as ſoone growes nauſious and unlavoury: therefore is a *Pro bet* (though never ſo excellent) without honour in his own Country, where hee is known, and has been freely heard: The Iſraelites loathd that *Manna* which not long before they murmurd for, and deſire old Leeks and Onyons, which they had diſguſted; A mans avarice increaſes with his *plenty*, few there are that can bee happy, becauſe they are *ever* coveting; never content with that which they enjoy—*nec voto vivitur* *una*; But the buſie appetite is ſtill working to beget its own torment; ſo that the deſire and the fruition are alike painfull: Nay, we are *ad fallendum noſmet-ipſos ingenioſiſſimi* witty and induſtrious to deceive our ſelves; we labour with as much vehemence (under the gloſſe of *Good*) to beget our own diſtraction, as we ſhould tranquillity; the more aſtive, nimble, piercing the ſpirit is, the more apt it is to embroyle it ſelfe with doubts and diſputations, *Magni errores non niſi ex magnis ingeniis*; Great wits have ſtarted all the Hereſies that ever were, as great minds have fomented all great changes, *Nihil ſapientia odioſum acumine nimio*: To a diſcreet wiſdome nothing more noxious then ſharpeſſe of ingenuity: Lo here a hugh weakneſſe in moſt men, by corrupting the candidneſſe of their own nature; *For God made man wiſe, but they have found out many inventions*.

It becomes then a diſcreet ſoule to ponder his aptitude to theſe weakneſſes, and *may* lay them, conſidering that we ought not to ſeek for * things that are to *hard* for us: to be more ready to heare, then to give the ſacrifice of *foſles*; had wee leſſe *curioſity* we might perhaps have more grace; he that has a meek humble ſpirit, and purſues his conſcience with a ſweet, calme, quiet devotion, is not the leaſt int the ſight of God, and feels moſt of earthly comfort.

It is ſu
rely ſu
ſe.

* Eccl. 5. 1.

1 Pet. 3. 4

7. *Hoc tantum scio, quod scio nihil*, I know only this (sayes *Socrates*) that I know nothing : he was the wisest amongst the wise, and this the most rare effect of all his wisdom, that he was sensible of his own ignorance ; Had we capacity to apprehend how *little* we know, how *much* there is to be known, how *shallow* are our own judgements, how *deep* the discovery of Truth, we would be more wary ere we enterraynd new opinions, lesse precipitate to cast away our *old* ; *He that thinks he knows something, knows not yet, what he ought to know* ; Instance that person which has not sometimes defended some opinion (even to the engaging of his credit) wherein he has thoroughly seemd. to satisfie himselfe and others, which he has not afterwards *retracted*, upon discovery of a clearer truth ; he that truly ponders how oft he has *miscaried* in his own judgement, would be more humble, and presume the lesse upon it ; especially since there are such multitudes (that are rationally as himselfe, and suppose themselves to have as much of grace) that oppose his sence. even to bloud or banishment.

Error also has a rare *fucus* to give it glosse and varnish, *Ogni me daglià ha il suo riverso*, There is no reason but has a contrary one, nor, no truth but the contrary may be made to seem as specious ; nothing is so incredible, but art and ingenuity will make it probable : *Nil tam horridum & incultum quod non* Cic. Brut. sol. 1. *splendescat oratione* ; Nothing so horrid, and dishonest, but may be colourd as a wrinkled face with *painting*, which may delude the sagest judgement, even to the engagement of affection : Of all things wee may dispute alike, Truth and falsehood enter at the same organ, afford as plausible Arguments, and are maintained with the same instruments.

Now then since our own judgements are so untrusty, Truth so difficult, error so dangerous, it becomes a discreet soule something to cast down the *pride* of his own thoughts ; to adhere to such as *probably* are more sound, not lesse sanctified : *In dubiis ignari fundamentum est, si cetera conveniunt, non discrepare* : In things doubtfull and indifferent, he grounds well that concurrees with a publike sence, if other things agree ; that which *most* agree to, is presumed to be for the good of *most* ; & what advantages the publike, has an influence of good upon the private.

2: Pet. 3: 6.

8. Even in ^a Scripture are certain Texts *by os & di dissonantia* in which are some things *hard* to be understood; *which the unlearned and the unstable wrest to their own destruction, as they doe other Scriptures*: Things must be compar'd with things place with place, sence with sence; *Ex antecedentibus, & consequentibus fit optima interpretatio.*, therefore is the Scripture the best expounder of it self: Now who is *sufficient* for these things? doubtlesse every unprepared apprehension has not capacity to digest them, nor any without *time*, for serious and sad debate within himselfe; revolving the severall expositions, senses, and disputing them with such as doe the like; should we ground opinions upon the expresse letter of some Text, we should make the Scripture to it selfe as *contrary* as it is in truth harmonious: nothing misguides the vulgar so much as not being sensible of this truth, they often catch at some one place, which seemes to import their sence, and that they enforce with vehemency as a truth; now let a sounder judgement check them with a Text that crosses, they are distracted with the supposed contradiction, and traduce the Scripture, or him that argues, when the error truly is in his want of search and study, and so of apprehension.

Besides the *Originall* (which is the only word) has in it self a peculiar force and emphasis, which by reason of the barenesse and insignificancy of the vulgar language, cannot receive (upon translation) a full enforcement and delivery of the proper and genuine sence; some words extend to such a significancy as cannot be reached in English, some perhaps are extended farther then the *Originall*; tis true, speciall providence and universall content has deriv'd the *Originall* to us untainted; but some translations must be *corrupt*, if some be right, for some there are that contradict: that which the Romanists avow, in prime things doth differ from the Protestants, and our first and last translations doe not totally agree.

What will the *unlearned* doe? what text soever they expound, tis taken by an implicate faith, to be according to the *Originall*? How then dare they presume upon their own sence in points of difficulties, when they urdge a doubtfull Text? How can they say, this is the sence of God, which perhaps is his sence that so translated it.

Be-

Besides, *contemporanda expositio est fortissima*, That sence which a Text was taken primitively in, is the Truth; the age of those that were *inspired*, had most truth: the age that came next, must needs partake a relish of the same; though in processe (for private ends, and by the Divells art) it was corrupted: Now the sence of the times primitive and their wayes of exposition, is imparted to us in the Languages of the Learned, which want their significancy also in translations; nay and many of those Authours may be abused, many Fathers fathered, and it requires a studious ingenuity, to hunt out through the obscure mazes of time, the true Originall, when, how, wherefore, and by whom; The *Decrees* of those first Counsells (rare, learned holy men being assistant, most of which did justifie their doctrines by their blood) are worthy to be perusd, and searched unto the bottome; Can the unlearned doe this? Is learning (that every Age has honoured) to be contemnd? Nay, is it not probable, that we shall all degre to barbarisme, *if it bee so*? Shall we be secure that we have any thing of God? Yea, the very *Heathen Learning* is a grand ornament, but *Divine Learning* acquired with study, toyle, and time is essentially necessary to the man of God; unlesse we could secure, we were inspired as were the Apostles, who neither wanted it, nor was it then so needfull, there being no age of Christian practice before *them*; but we have many before us, as well to take instructions from, as to beware of.

This is urgd, not to discourage, or dissuade the ignorant from the search of Scripture, but to advice them to be *cautions* how they doe so, that they doe not presume; not to confound themselves with things that are too hard, nor ^a to be rash with ^a *Ecc. 5. 2.* their mouths; enough is *evident*, by all concurr'd in, by none contradicted, to make the man of God *perfect* ^b; esppecially such ^b *Heb. 13. 9.* as desire to bee established with *Grace*, and not with doubts which nothing profit them, that are therein busied: ^c *Twas a* ^c *Jude 13. 18.* true Prophecie and (tis fear'd) it reaches these dayes, if they be ^{19.} the last, *That there should be mockers, who walke after their own lusts, These be they* ^d *οἱ ἀποδιεικτονες*, who separate them- ^d *Qui segregant* ^e *sensuall*, having not the spirit; to whom is reserved the ^e *gani s. i. for.* blacknesse of darknesse for ever.

9. Tis true, He that has not ^c the Spirit of Christ is none of his, and none can judge what this Spirit is but he that *feeles* it : for the ^e *naturall* man receives not the things of Gods Spirit, nor can he know them, because they are spirituall discern'd: He that has this Spirit, has a spirit within him that beares ^g *witnesse* that he is the *Child* of God, and he that scoffs at this expression, bears certain witnesse that he is *none*.

But all have not this Spirit that pretend unto it, there is ^a a *Spirit of error*; the Divell who is Gods ⁱ *Ape*, can transforme himselfe into an Angel of light, and does too often; he has his ^k *νεχηματα*, and his ^l *μεθυσματα*, his wiles, and subtile arts; which (fild with malice against God) he does contrive (with the best advantage upon his long experience of our infirmities) to destroy his *Image, Man*: But as then he is most enragd, so he is most busie when a soule begins to travell in the pangs of the *New birth*, then like the true ^m *Dragon* he watches to devoure that child as soone as it is *borne*, because he knowes he is passing into a condition wherein ever after hee is hardly to be prevail'd with. Now then this poore soule he works upon with its own tooles, in that way which is most sutable to its own proceedings; contriving so, that it may strangle it selfe as the Ape her young ones, by its own embraces. He works that glorious sence of its new happinesse, those joyfull exultations of the heart, and those excellencies extraordinary into *spirituall pride*, into a wanton fond opinion of its own worth and graces, into a sence of speciall and immediate *inspiration*; for the Divell is not ignorant how to frame an artificiall quickning motion, mock-inspiration; and so to temper, colour, and infuse it, that the soule (finding a sudden change in nature, something various from its old deadnesse of heart, a more lively sence of a seeming way to God) presently ascribes it to be an *evidence* of its new-birth, of a *now* immediate calling, and then begins to presume upon its *unfalling* good estate, applies all the promises to it selfe, contemns its neighbours as if all were reprobate, neglects the expresse *Word*, or coynes out of it false doctrines sutable to that sence which Sarhan does invent; and so upon pretence of revelation puzzles it selfe, and the ignorant vulgar people, as if it had so much *essentially* of God, as to dictate another Gospel.

Upon

Vpon the strength of which fiction, that man is apt to act any thing that supports his *own* sence, which he supposes will conduce to advance the Cause of God : But as he that depends upon meere downright honesty as the scope of his Religion, is an Atheist, so he that soresents Religion, as to think all things honest, that conduce to it, is a Divell : what villanies have been practised upon this lewd principle ? witness the massacre at *Paris*, the *Valtoline*, the *Powderplot*, and this of *Ireland* ? Of all monsters beware of such a one, for he has a warrant dormant in his own conscience, at will to be a villain, to be trecherous. The spirit of Truth doth *bonum, bene*, that which is good, a good way ; he that does evill that good may come of it, his *damnation is just. But the spirit of Errour is full of faction, reviling, reproaches, one spirit enveying against another, this traducing that, as not from God, when both are from the Divell ; who by this new Art is likely to reap a greater harvest, then hee could ever by his beaten husbandry of Atheism and prophane-nesse : for he that with this engine is ensnared, is more desperate to be recovered, because he is not, nor hardly can be made *sensible* of his danger ; for that which chiefly encourages him (besides his seeming inspiration) is a sence of his *uprightness* in his way, that he is not so prophane or lewd as he was, or most men are ; that his thoughts are still on God, that hee neglects his Trade (even to the ruine of his family) with zeal to his Devotion ; when (God knowes) such *strictnesse* may be still a counterfeit of the Divels, yea and the man that practises it, not be sensible that it is so :

* Rom. 3. 8.

Can we beleve that the Priests of *Baal* would have so cut and gasht themselves in zeal, had they not really thought that *Baal* had bin God ? and would the King of *Moab* have sacrificed his sonne, but that he thought he should atone his God. So *Curtius*, and the two *Decii*, that to appeale their Gods, devoted themselves to an immediate death : To urdge examples of as constant strictnesse, search the *Fraternities* in *Muhumetism*, nay the *Brotherhoods* in the *Indies*, nay some *Frieries* among the *Romanists*, some *Anchorites*, some *Hermites* in the wilderness, who daily purify themselves (as they suppose) with torments, and afflictions ; oppress none, are apt to pleasure all,

1 King. 13. 23.

2 King. 3. 27.

Lib. 1.

keep

keep a settled firm devotion, to the ruine of their healths without sence of any thing but their *beards*, without other care of the world, then to provide sustenance, which too, they take of charity, and so much only as is necessary to keep a *being*. Never was man of a more holy life then *Arrius*, or of late *Arminius*, none ever more conscientious in his way : The Divell well knowes that zeal and strictnesse is the only *bait* to draw others to the *net* : every man approves of him that restraines himself from the delights of nature, which are so desirable, that none is supposed to desert them, without a hearty sence of pure devotion, and that there is something of truth and excellency in that way which perswades to do so.

Strictnesse of life then is no infallible evidence of the true Spirit ; the Divell can imitate the works of God, and can manage what he works to his best advantage ; with great providence therefore are we from God advised ^a not to *believe every spirit, but to try the spirits, whether they are of God ;* ^b Not to be *high minded, but to fear ;* To *beware of false prophets that come in sheeps clothing*, when inwardly they are ravening wolves. But how shall these be knowne ? our Iesus tels us by their *fruits* : Now the fruits of the true spirit are expresse ; ^d *Love, Joy, Peace, Long-suffering, Gentlenesse, Goodnesse, Faith, Meeknesse, Temperance, not to be desirous of vain-glory, not provoking, not envying one another.*

10. In religion there is *εὐσεβεία*, *ἀσεβεία*, and *δεισιδαιμονία*, Piety, Atheism, and *metus superstitiosus*, superstition ; though in true pure worship wee cannot exceed, yet in that which is indeed superstition, there is a defect of the right way ; This word properly intends such as are ^c *righteous overmuch, overwise, curious, timorous in Gods worship*, which is a most pernicious disease of a *weak* minde, that is so amaz'd, frighted with horror, feare, that it can enjoy no quiet : he apprehends God as anxious, froward, pettish, prying into our actions, after the manner of a *humane* Iudge ; He is never satisfied, jealous that he has never done enough ; and therefore thinks that he had as good done nothing : he labours to flatter, importune appease God with multitude of words, many offerings, indeed deals with God more mechanically, mercenarily, then a man would doe

^a 1 Io. 4. 1.

^b Rom. 11. 20.

^c Mat. 7. 15. &

24. 24.

Mat. 13. 21.

^d Gal. 5. 22.

^e Eccles. 7. 16.

doe with a man of honour ; saines every act to bee a miracle, easily beleeves such as are suppos'd by others , receives all things (though purely naturall, and left to meanes) as immediately ordaind by God ; his own fond passions, humours weaknesses, he childishly applies to God, who is infinite, indefinite, wisdom, goodnesse, purity, perfection : This vanity causes him to cast about for *new* ordinances, *new* wayes, *new* lights, as if he yet knew nothing that did please ; to attribute every bad accident to some miscarriage in the forme of worship ; To separate from the Congregation, lest it defile by reason of prophane men in it ; He thinks nothing is well, but what he thinks is so ; yet ask him whar that is, and he is to enquire.

This man serves God basely, unworthily, as he would a man, for his ends, — *quæ nisi metu non placet* — he feares either to lose what he has obtained, or hopes to enjoy good by it as victory, health, wealth, salvation, or heed not worship.

Now a true Worshipper feares God for the *love* he beares him, serves him because he is only *excellent*, honours him as the only *Good*, like the Spouse who is commended because she did *amare in rectitudinibus*, she did love with a *right* love, with a heart free debonaire generous, chearfull, filiall, fixt, resolv'd, confident : The forme of worship he values as meere accident, *quæ potius ad morem quam ad rem pertinet*, as a thing exercis'd for our selves not God, for humane unity, as a help to accomodate in the way of *edifying*, not as service, and therefore he contests not for those outward things, makes no divisions stirres no doubts, accepts it as *it may be* with convenience and the Law.

Provided it be such, as makes no *embargo* betwixt his heart and heaven, straiters him not in his contemplations ; leaves him free liberty to re ire within himselfe, to elevate his soule, to cast himselfe into an extasie of pure, ho y, unpolluted raptures of the Spirit : twas good advice, *Be not righteous over-much, neither make thy selfe over wise ; why shouldst thou destroy thy selfe ?* 1 cor. 13. 17.

12. Lastly, *Unicus Dei cultus est, non esset, malus*, godlinesse is only profitable ; *If any man consent not unto who some words,* 1 Tim 6. 3. 4.
the words of Iesus, and to the doctrine which is recorded unto god-
linesse, he is proud, knowing nothing, doting about questions, 1 Tim 6. 4.
of

of words, whereof comes envie, railing, evill surmising, perverse
 disputi^{ngs} of men of corrupt minds, and destitute of the truth,
 x James 1.27. supposing that gaine is godlinesse; * whereas pure Religion and
 1/ay 52.17. undefiled before God is to relieve the poore, to visit the fatherlesse
 y 1 Tim 1.5.6. and widowes in affliction, to relieve the oppressed: y The end
 of the Commandement is charity, out of a pure heart, of a
 good conscience, and faith unfained, from which some having
 swarved are turned aside to vaine jangling.

Rom. 2.6.

* 1 Cor. 8. a)
 ἐπέσωκτο, irrita,
 lace, 'd.

God will render to ever man according to his deeds, To
 them, who by patience in well-doing, seek for glory, and honour,
 and immortality, eternall life: * Τοῖς ὃ ἐξαιδέταις, But to
 those that are contentious, wrangling, irritating,
 and doe not obey the Truth, indignation
 and wrath.

FINIS.

Imprimatur.

April. 11. 1645.

John Downame.

7. *Hoc tantum scio, quod scio nihil*, I know only this (sayes *Socrates*) that I know nothing : he was the wisest amongst the wise, and this the most rare effect of all his wisdom, that he was sensible of his own ignorance ; Had we capacity to apprehend how little we know, how much there is to be known, how shallow are our own judgements, how deep the discovery of Truth, we would be more wary ere we entertaynd new opinions, lesse precipitate to cast away our old ; He that thinks he knows something, knows not yet, what he ought to know ; Instance that person which has not sometimes defended some opinion (even to the engaging of his credit) wherein he has throughly seemd to satisfie himselfe and others, which he has not afterwards retracted, upon discovery of a clearer truth ; he that truly ponders how oft he has miscaried in his own judgement, would be more humble, and presume the lesse upon it ; especially since there are such multitudes (that are rationally as himselfe, and suppose themselves to have as much of grace) that oppose his sense, even to blood or banishment.

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2 Pet 3. 6.

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^a Eccl 5.2.

^b Heb. 13.9.

^c Jude 13.15.
^{19.}

^d *Qui segregant sibi suos.*

c Rom 8. 9.

f 1 Cor. 2. 14.

z Rom. 8. 16.

9. Tis true, He that has not ^e the Spirit of Christ is none of his, and none can judge what this Spirit is but he that *feels* it : for the ^f naturrall man receives not the things of Gods Spirit nor can he know them, because they are spirituall discern'd: He that has this Spirit, has a spirit within him that beares ^z witnesse that he is the Child of God, and he that scoffs at this expression, bears certain witnesse that he is none.

h 1 Job. 4. 6.

i 2 Cor 11. 74

k Cor. 2. 11.

l Job 6. 1.

Artes callidæ,

S: ph.

m Rev 12. 4.

But all have not this Spirit that pretend unto it, there is ^h a Spirit of error; the Divell who is Gods ⁱ Ape, can transforme himselfe into an Angel of light, and does too often; he has his ^k *voluptas*, and his ^l *usuræ*, his wiles, and subtile arts; which (filld with malice against God) he does contrive (with the best advantage upon his long experience of our infirmities) to destroy his *Image, Man*: But as then he is most enragd, so he is most busie when a soule begins to travell in the pangs of the *New birth*, then like the true ^m Dragon he watches to devoure that child as soone as it is *borne*, because he knowes he is passing into a condition wherein ever after hee is hardly to be prevail'd with. Now then this poore soule he works upon with its own tooles, in that way which is most futable to its own proceedings; contriving so, that it may strangle it selfe as the Ape her young ones, by its own embraces. He works that glorious sence of its new happinesse, those joyfull exultations of the heart, and those excellencies extraordinary into *spirituall pride*, into a wanton fond opinion of its own worth and graces, into its not ignorant ~~and unmediated~~ ^{inspiration}; for the Divell mock-inspiration; and so to temper, colour, and unuse it, that the soule (finding a sudden change in nature, something various from its old deadnesse of heart, a more lively sence of a seeming way to God) presently ascribes it to be an *evidence* of its new-birth, of a *now* immediare calling, and then begins to presume upon its *unfalling* good estate, applies all the promises to it selfe, contemns its neighbours as if all were reprobate, neglects the expresse *Word*, or coynes out of it false doctrines futable to that sence which Sathan does invent; and so upon pretence of revelation puzzles it selfe, and the ignorant vulgar people, as if it had so much *essentially* of God, as to dictate another Gospel.

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Can we beleve that the Priests of *Baal* would have so cut and gasht themselves in zeal, had they not really thought that *Baal* had bin God ? and would the King of *Moab* have sacrificed his sonne, but that he thought he should atone his God. So *Currius*, and the two *Decii*, that to appeare their Gods, devoted themselves to an immediate death : To urdge examples of as constant strictnesse, search the Fraternities in *Mohammedism*, nay the Brotherhoods in the *Indies*, nay some Frieries among the Romanists, some *Anchorites*, some *Hermities* in the wilderness, who daily purify themselves (as they suppose) with torments, and afflictions ; oppresse none, are apt to pleasure all, keep

keep a settled firm devotion, to the ruine of their healths, without sence of any thing but their *beads*, without other care of the world, then to provide sustenance, which too, they take of charity, and so much only as is necessary to keep a *being*. Never was man of a more holy life then *Arrius*, or of late *Arminius*, none ever more conscientious in his way: The Divell well knowes that zeal and strictnesse is the only *bait* to draw others to the *net*: every man approves of him that restraines himself from the delights of nature. which are so desirable, that none is supposed to desert them, without a hearty sence of pure devotion, and that there is something of truth and excellency in that way which perswades to do so.

Strictnesse of life then is no infallible evidence of the true Spirit; the Divell can imitate the works of God, and can manage what he works to his best advantage; with great providence therefore are we from God advised ^a not to *believe every spirit, but to try the spirits, whether they are of God*; Not ^b to be high minded, but to fear; To ^c beware of false prophets that come in sheeps clothing, when inwardly they are ravening wolves. But how shall these be knowne? our Iesus tels us by their *fruits*: Now the fruits of the true spirit are expresse; ^d Love, Joy, Peace, Long-suffering, Gentlenesse, Goodnesse, Faith, Meeknesse, Temperance, not to be desirous of vain-glory, not provoking, *nor envying one another*.

^e 10. In religion there is *υπερβεια*, *απερβεια*, and *σερδαιωνια*, Piety, Religion, and *metus superfluitas*, superstition; though in true pure worship wee cannot exceed, yet in that which is indeed superstition, there is a defect of the right way; This word properly intends such as are ^e *righteous overmuch, overwise*, curious, timorous in Gods worship, which is a most pernicious disease of a weak minde, that is so amaz'd, frighted with horror, feare, that it can enjoy no quiet: he apprehends God as anxious, froward, pettish, prying into our actions, after the manner of a humane Iudge; He is never satisfied, jealous that he has never done enough; and therefore thinks that he had as good done nothing: he labours to flatter, importune appease God with multitude of words, many offerings, indeed deals with God more mechanically, mercenarily, then a man would doe

doe with a man of honour ; faines every act to bee a miracle, easily beleeves such as are suppos'd by others, receives all things (though purely naturall, and left to meanes) as immediately ordain'd by God ; his own fond passions humours weaknesses, he childishly applies to God ; who is infinite, indefinite, wisdom, goodnesse, purity, perfection : This vanity causes him to cast about for *new* ordinances, *new* wayes, *new* lights, as if he yet knew nothing that did please ; to attribute every bad accident to some miscarriage in the forme of worship ; To separate from the Congregation, lest it defile by reason of prophane men in it ; He thinks nothing is well, but what he thinks is so ; yet ask him whar that is, and he is to enquire.

This man serves God basely, unworthily, as he would a man, for his ends, — *quasi si metui non placet* — he feares either to lose what he has obtained, or hopes to enjoy good by it as victory, health, wealth, salvation, or heed not worship.

Now a true Worshipper feares God for the *love* he beares him, serves him because he is only *excellent*, honours him as the only *Good*, like the Spouse who is commended because she did *amare in rectitudinibus*, she did love with a *right* love, with a heart free, debonaire generous, chearfull, filiall, fixt, resolv'd, confident : The forme of worship he values as meere accident, *que potius ad morem quam ad rem pertinet*, as a thing exercis'd for our selves not God, for humane unity, as a help to accomodate in the way of *edifying*, not as service, and therefore he contests not for those outward things, makes no divisions, raises no doubts, accepts it as it may be with convenience and the Law.

Provided it be such, as makes no *embargo* betwixt his heart and heaven, straitens him not in his contemplations ; leaves him free liberty to re ire within himselfe, to elevate his soule, to cast himselfe into an extasie of pure, holy, unpolluted raptures of the Spirit : twas good advice, *Be not righteous over-much, neither make thy selfe over wise ; why shouldst thou destroy thy selfe ?* Eccles. 7. 17.

12. Lastly, *Unicus Dei cultus est, non esse malus*, godlinesse is only profitable ; *If any man consent not unto wholesome words,* 1 Tim. 6. 3. 4. *the words of Iesus, and to the doctrine which is according unto godlinesse, he is proud, knowing nothing, doing about questions, strifes*
of

of words, whereof comes envie, railing, evill surmising, perverse
 disputings of men of corrupt minds, and destitute of the truth,
 * James 1. 27. supposing that gaine is godlinesse; * whereas pure Religion and
 I say 32-17. undefiled before God is to relieve the poore, to visit the fatherlesse
 and widowes in affliction, to relieve the oppressed: y The end
 y 1 Tim. 1. 5. 6. of the Commandement is charity, out of a pure heart, of a
 good conscience, and faith unfained, from which some having
 swarved are turned aside to vaine jangling.

For. 2. 6.

* 1 Cor. 8. ab
 ἐξ ἐδωκ' ἰν' αὐτοῖς,
 L. cc. 70.

God will render to ever man according to his deeds, To
 them, who by patience in well-doing, seek for glory, and honour,
 and immortality, eternall life: * Τοῖς ὁ ἐξ ἐδωκ' αὐτοῖς, But to
 those that are contentious, wrangling, irritating,
 and doe not obey the Truth, indignation
 and wrath.

FINIS.

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